

Jimmy Carter Explains Religious Involvement

President Jimmy Carter defended his deep involvement in his denomination, to a Conference of Baptist Men in Atlanta.

"To a religious person there is nothing wrong with bringing together religious beliefs and public service," said Carter to a crowd of about 7,000 in Atlanta's Omni coliseum.

He said he'd never experienced any conflict between God's will and his political duty.

Carter told the group that it was the man who established the first Baptist church in America, Roger Williams, who was afraid that the church might be corrupted by government. This fear

of Williams and others led to the prohibition of any state government-sponsored religion.

Carter said that public servants tend to be depersonalized. He said he'd received a letter from a little girl asking, "Would you rather be president or a person?" He said that he still looks on government in a personal way.

Carter talked about the inward and outward aspects of life and said that "Sometimes Baptists have been too inclined to turn inward and stay that way within themselves, their homes and their church."

He continued, saying, that can be good because "as we know ourselves we'll be able to know God better."

Carter who helped launch the Bold Mission Thrust at last year's Southern Baptist Convention in Kansas City with a videotaped message to messengers, only spoke fleetingly about BMT at this meeting.

"The Bold Mission program is fraught with difficulties and the prospect of failure," he said. And, "sometimes the best way to avoid failure is to not try very hard." He indicated the Bold Mission Thrust is worth Southern Baptists' best effort.

Carter compared the nation to a person, with both inward and outward journeys, growing stronger in the process. "Moses was not ready to lead a people for 40 years," said Carter. But after tending sheep, "he was finally

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Wester Named Chairman Of Committee

Brooks Wester, pastor of First Baptist Church in Hattiesburg, was elected chairman of the SBC Executive Committee during convention proceedings.

Other Mississippians elected to SBC board and agencies include:

Levon Moore, Director of Missions for Attala County, as a trustee of Southern Seminary;

Robert Hamblin, pastor of Harrisburg Baptist Church in Tupelo, as a trustee of Southwestern Seminary; John Claypool, pastor of Jackson's Northminster Baptist Church, as a trustee of the Christian Life Commission;

Charles Carter, Jackson layman, as a trustee of Golden Gate Seminary;

Trent Grubbs, pastor of Crenshaw Baptist Church, Crenshaw, as a trustee of the Brotherhood Commission;

And Glenn Perry, Philadelphia layman, to the Denominational Calendar Committee.

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'Rock Star' Presides

ATLANTA — Mrs. Wanda Allen, wife of Southern Baptist Convention President Jimmy R. Allen of San Antonio, Tex., sat quietly in the audience of more than 20,000 Baptists Tuesday while her husband delivered the annual President's address to the convention.

Commenting on Allen's bombastic, rapid-fire style of speaking, a "little old lady" sitting next to Mrs. Allen turned and asked: "I wonder if he always talks that fast?"

"I hear he does," Mrs. Allen whispered in reply, not revealing her identity.

"Well, I feel like I've been to a rock concert," the unidentified lady added.

When Mrs. Allen related the incident, it prompted a friend to observe: "Well, Jimmy's been known to rock a few boats before, but I never knew he was a rock concert star."

Standing Room Only

Non-Minister Steals Show Among Pastors

ATLANTA — A line-up of some of Southern Baptists' best known pulpites drew frequent applause and traditional Baptist amens, but it was entertainer Anita Bryant, the only non-minister among the major speakers, who stole the show during the Southern Baptist Pastors' Conference.

Bryant received an immediate standing ovation from a standing-room-only crowd of 20,000 persons Sunday night at Atlanta's World Congress Center. Escorted by Georgia state troopers, plainclothed security guards and a throng of reporters, Bryant sang and shook hands as she worked her way to the platform.

The appreciative audience continued to voice its enthusiastic support throughout Bryant's half-hour combination of testimony and song with 10 rounds of applause, including another

standing ovation as she concluded with "The Battle Hymn of the Republic."

As approximately 2,000 gay rights activists demonstrated outside, Bryant chose not to avoid the subject of gay rights as she has done at most of her religious appearances.

"I believe with all my heart that the people outside should not be picketing Anita Bryant," she said. "They should be picketing the ministers of this nation for telling it like it is."

She thanked Southern Baptists for their support of her controversial anti-gay rights stand and requested their continued prayers.

"Many times I have been at the end of my rope and I have asked, 'Why me?' I don't have the qualifications, the education, the intellect. I don't know how to express myself. I'm not a

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SBC Wrapup

Largest Convention Ever Sets Largest Budget Ever

By Tim Nicholas

The most messengers ever to register for a Southern Baptist Convention decided to look into the needs for a new seminary in the north, budgeted \$75 million for next year's Cooperative Program and called for evangelistic opportunities to be planned for the 1981 convention in Los Angeles, Calif.

After spirited debate, messengers, who totaled 22,903, also declined participation in a poll to show approval or disapproval of the ordination of women for the ministry.

They passed a sweeping declaration of human rights, re-elected Jimmy Allen of Texas without opposition to a second term as president, and chose not to elect the nation's second best-known Southern Baptist, Anita Bryant

of Florida as vice president. They did reaffirm earlier commendations for her stand on homosexuality.

Instead they elected Douglas Waterson, pastor of First Baptist Church in Knoxville, Tenn., over Miss Bryant as first vice president with 66 percent of the vote. Second vice president is Bill Self, pastor of Atlanta's Wieuca Road Baptist Church. He defeated Oklahoma Evangelist Sam Cathey in a run-off election. Charles Holland, Jr., pastor of FBC, Longview, Tex., was defeated in the first balloting.

Also re-elected without opposition were three Nashville men: Porter Routh, treasurer; Martin Bradley, recording secretary; and Lee Porter, registration secretary.

Besides the budget, the Southern Baptist Executive Committee also re-

commended 16 other items to messengers, all of which were passed.

Several of the recommendations involved simple terminology changes in bylaws, plus adoption of a SBC logo for voluntary use by Southern Baptists, and continuation of the Committee on the Mission Service Corps for one year.

Also passed was a recommendation by the Executive Committee that the 1982 SBC meet in the Superdome in New Orleans, La., June 15-17; and that the 1983 SBC be held in Pittsburgh, Pa., June 12-16.

Messengers passed a recommended three-pronged emphasis on Bold Mission Thrust with objectives and goals for 1979-1982 calling for Bold Growing, Bold Going, and Bold Giving. They turned down a motion to have added Bold Praying after Albert McClellan, program planning secretary for the SBC Executive Committee spoke against it explaining that the committee intended that prayer underline all of the Bold Mission Thrust. "We tried to keep it simple," he said.

Messengers asked the executive committee to study the possibility of stopping charges by Cooperative Program-supported agencies for special services, such as in Stewardship Commission's charges for Together We Build programs. And they requested that action on all motions re-

ferred to agencies be reported in writing.

Among resolutions passed, messengers opposed extension of the ratification. (Continued on page 5)



New SBC Officers

A record 22,903 messengers to the 1978 Southern Baptist Convention annual meeting re-elected Jimmy Allen, left, pastor of First Baptist Church, San Antonio, Texas, as president. Chosen first and second vice presidents respectively were Doug Waterson, middle, pastor of First Baptist Church, Knoxville, Tenn., and William Self, pastor of Wieuca Road Baptist Church, Atlanta. (SBC Photo by Van Payne.)

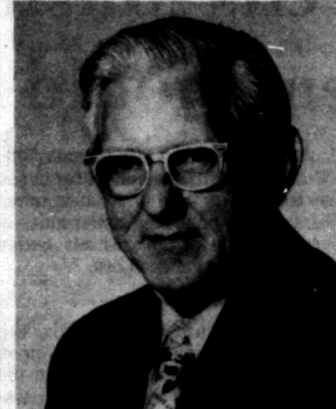
McComb Native

Missionary Archie Dunaway Stabbed To Death In Rhodesia

Sanyati, Rhodesia (BP) — Southern Baptist missionary Archie G. Dunaway, Jr., 57, a native of McComb,

Miss., was stabbed to death June 15 on the Sanyati Baptist Hospital compound by an unknown assailant.

The time of death was placed at about 6 p.m. June 15, Rhodesia time,



Dunaway

but the body was not found until early June 16. Local police have confirmed that the death was a result of guerrilla activity.

Because the body was found in a place that had been searched after Dunaway failed to turn up at the hospital there is a possibility that the body had been moved during the night.

Dunaway was hospital maintenance supervisor and area evangelist. His wife, the former, Margaret Lanier of Nashville, Tenn., is a nurse and director of a school for midwives at the hospital.

Dunaway is the first Southern Baptist missionary to die in service as a result of violence since Gladys Hopewell was found dead from strangulation in her Taiwan apartment in 1973. A year earlier missionary nurse Mavis Pate was killed in an ambush in Gaza in the Middle East.

Southern Baptist missionaries at Sanyati were aware of guerrilla activity in the area, but had reason to believe that the missionary compound itself was relatively safe from attack, according to Davis L. Saunders, the Foreign Mission Board's administrator for that area.

As a precautionary measure, all missionary personnel stationed at the Sanyati compound, except one missionary couple, were to be evacuated

June 16 to Gwelo, Salisbury, and Que Que, all in Rhodesia.

Those being evacuated included four single missionary personnel, one couple and five children. Dr. and Mrs. Maurice Randall will stay at Sanyati at least for the time being to care for seriously ill patients, but their children will accompany other missionaries to Gwelo.

Randall is considering moving to Gatooma, the nearest city of any size, about 60 miles from the hospital. He would commute to the hospital each day by Mission Aviation Fellowship airplane to continue medical care.

Mrs. Dunaway was expected to arrive in Nashville on Tuesday, June 20, along with Trudy Nash, a summer missionary from Jackson. Her husband's body was expected to arrive in the states late in the week when it is

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WMU Convention Challenges To Volunteer For Missions

ATLANTA — Lay involvement in Missions, world hunger and women's rights were among major issues treated at the annual Woman's Missionary Union Convention here.

Keying on the WMU theme of Bold Mission, denominational leaders, pastors, lay persons and a seminary professor challenged the women to volunteer as short-term and career missionaries.

Much of the emphasis was on Bold Mission Thrust, the SBC plan to share Christ with every person on earth by the year 2000. Among other goals, Baptists will seek to recruit a Mission Service Corps of 5,000 lay volunteers for short-term mission service by 1982.

More than 1,000 requests for volunteers have come from mission fields, but less than 100 people have applied for the Mission Service Corps, said Beverly Hammack of Atlanta, assistant director for the Home Mission Board's department of Christian social ministries.

Helen E. Falls, professor of missions at New Orleans Baptist Theological Seminary, told the 3,600 women that

"for lack of laborers, the world grows more and more sinful each day."

Falls, who spoke at each of the four sessions, said that missions no longer means just preachers, teachers or doctors.

"Now there are more than 50 job descriptions needing representatives of the Lord around the world," she said. "More than 1300 personnel requests have come this year from the 90 fields overseas."

Falls said half the world's people will go to bed hungry tonight; half the population is sick; and three fourths don't know Christ.

"Sometimes we live behind mountains of indifference and preoccupation and fail to see the vastness of the earth and the needs of its people."

The world hunger problem was discussed by John Cheyne of Richmond, Va., the Southern Baptist Foreign Mission Board's coordinator for world hunger and disaster relief.

Calling attention to Southern Baptist World Hunger Day the first Wednesday in August, Cheyne said some people are giving up a meal a day and

giving the money for world hunger. "But the real issue" is what you can do personally through such avenues as Mission Service Corps."

Cheyne said Southern Baptist lay volunteers have helped to rebuild and feed people after hurricanes and other disasters in Central America, Asia and Africa.

The world hunger battle calls for teaching better agricultural methods, sanitation, family planning and other avenues to a better life, he added.

Christians also must become involved in government policies "which have reduced our foreign aid so drastically that we have moved from third place in the world to tenth place in helping needy nations," Cheyne said, in calling for a concept of missions addressed to "the whole man."

Grady Cothen, president of the Southern Baptist Sunday School Board, Nashville, said agencies and boards are gearing up for Bold Mission as never before, but he said the real issue is "What will you and I do?"

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Issom Presents

Dudley P. Issom, of Pascagoula, is a dentist who wrote the first Baptist Brotherhood manual. In the picture he is presenting a copy of the 1929 manual to Glendon McCullough, director of the Brotherhood Commission.

Allen Claims Confidence In Seminary Professors

Jimmy Allen, re-elected for a second year term as president of the Southern Baptist Convention told reporters at a press conference that he has confidence in the professors of Southern Baptist seminaries.

Allen, pastor of First Baptist Church, San Antonio, Tex., had been asked whether he thought SBC seminaries were actually teaching the Word of God.

He said yes and that he also had confidence "in the process where we elect trustees who are accountable to the convention."

Allen said that "biblical fidelity" was not a problem at the seminaries. He referred to factions within the convention which are trying to point out professors who do not teach the Bible as infallible. He said that that Southern Baptists will always have people with "that obsession with trying to find somebody's flaws. He said that basically Southern Baptists are "middle of the road" people. "The mainstream is going to come to the common ground of 'we believe it, let's share it.'"

On the reported 10 percent decline in baptisms last year, Allen said the figures amounted to a "call to seriousness. . . Unless the spirit of God moves, the people are not going to be saved," he said.

Allen disagreed with Anita Bryant's earlier comment that she was disappointed in President Jimmy Carter's lack of open support for her stand against gay rights. "I think the president is strong enough in his stands on

moral issues." Though he was disappointed in Carter's appointment of a representative to the Vatican, Allen said he greatly appreciated Carter's "personal Christian walk," and that he was surprised when Carter actually taught a Sunday School class as Carter had promised he would.

Allen said he sees his first year as president of the convention as an important one in which Baptists dealt with the "problems and snags" of Bold Mission Thrust and the Mission Service Corps. (Continued on page 2)

Only Ten Cities Qualify

ATLANTA, GA. — Only 10 cities in the United States meet requirements to host the Southern Baptist Convention.

"Actually, we list 13 cities, but it is questionable if three of those cities really meet the standards," said Tim Hedquist, convention manager for the SBC Executive Committee.

The list of acceptable cities surfaced during a discussion by the Executive Committee of the site of the 1983 SBC. Pittsburgh was selected after Hedquist revealed the list of acceptable cities and told committee members that Pittsburgh is on the elite list.

Other cities which meet the criteria are Houston, Dallas, Kansas City, St. Louis, and San Antonio. (Continued on page 3)



Taylor Counts Votes

John Lee Taylor, top left, serves as chief teller during SBC proceedings — in charge of the ballot counting. Taylor is pastor of First Baptist Church, Grenada.

Resolutions Messengers Comment On Most Major World Topics

Resolutions on pornography, child abuse, arms control, tax credit, world hunger, lobbying legislation, racism, and alcohol were among 22 adopted by the Southern Baptist Convention last week in Atlanta.

The 22 passed were the survivors of 46 resolutions originally presented. Among those adopted were reaffirmations of actions taken in previous years on abortion, on the Bible, and on Anita Bryant.

The first two resolutions passed by the convention expressed appreciation to the host city and to the officers of the convention.

The convention rejected its Resolutions Committee's report in relations to the Equal Rights Amendment that would have avoided taking any kind of a position and instead called on Congress not to extend the time limit for ratification, which expires in nine months. For the amendment to take effect there needs to be ratification by three more states.

During debate on the resolution concerning the Bible messengers defeated an attempt to amend the statement in a way that would have had the convention assert the "infallible, inerrant, verbally inspired Word of God" in addition to the 1963 Statement of Baptist Faith and Message.

The other 20 resolutions were as follows:

The American Bible Society

Be it Resolved, that the messengers of the Convention encourage all state conventions, associations, agencies, and churches to make easy access to the Scripture an integral part of Bold Mission Thrust, and

Be it further Resolved, that we encourage our churches to undergird the American Bible Society with prayer and gifts so that the worldwide subsidy for Scripture distribution will be doubled by 1980.

On Child Abuse

Be it Resolved, that the Southern Baptist Convention meeting in its one hundred twenty-first session, June 13-15, 1978, in Atlanta, Georgia, request the Christian Life Commission to research the latest information on child abuse and provide materials dealing with the problems of child abuse and

Be it further Resolved, that the Southern Baptist Convention encourage all state and national legislators and other leaders to do everything possible to support strong child abuse legislation designed to end the horrors of child pregnancy, and protect children from child abuse.

Multilateral Arms Control

Be it Resolved, that we support the continued efforts of our national leaders to achieve strategic arms limitations, and that we acknowledge the complexities of maintaining adequate military strength in a divided world and at the same time pressing for peace and freedom from the threat of nuclear holocaust, and

Be it further Resolved, that we urge our representatives in Washington to move in imaginative and reconciling ways to seek mutual agreements with other nations to slow the nuclear arms race; and that we individually seek to communicate our commitment on this issue to our representatives.

Be it finally Resolved, that we urge our own nation and the other nations of the world to shift funds from nuclear weapons systems to basic human needs, such as education, medicine, and relief from hunger.

On Ministry To The Developmentally Delayed

Be it Resolved, that the Convention encourage (1) members of the Southern Baptist Convention to pray for an attitude of acceptance toward developmentally delayed persons, (2) churches to look for opportunities of involvement in mental health services such as offering facilities for after care of formerly institutionalized persons and training workers for developmentally delayed, and (3) the Sunday School Board, Christian Life Commission and Home Mission Board to take special note of this resolution.

On World Hunger

Be it Resolved, that we strongly encourage Southern Baptist churches to observe World Hunger Day on Wednesday, August 2, 1978, and

Be it further Resolved, that we strongly encourage Southern Baptists to participate in the World Hunger Conference at Ridgecrest November 20-22, 1978, and

Be it further Resolved, that we urge Southern Baptists to critically evaluate their lifestyles in light of the teachings of the Bible, to contribute generously and regularly through the Foreign Mission Board's Hunger Relief Fund, and to exercise responsible and vigorous Christian citizenship on behalf of the hungry people of the world.

The Handicapped

Be it Resolved, that we commend those churches, associations, state conventions, and agencies of the Southern Baptist Convention who have made the appropriate architectural changes in their buildings and expressed a positive attitude to facilitate the involvement of the handicapped in the total program of their particular institution.

Be it Resolved, that we encourage the local congregations, associations, state conventions, as well as the Executive Committee and Baptist Sunday School Board and other agencies of our denomination to utilize available resources and information of public and voluntary agencies to determine how best to motivate the caring concern necessary to minister with and to persons who are handicapped. As we seek to involve the handicapped and their families in the ongoing life of the church, work may be needed in helping persons with handicaps to grow socially, emotionally, and spiritually. In this manner the Christian community acknowledges that both their struggles and gifts are important in the family of God.

Be it finally Resolved, that we believe the handicapped are useful and employable both for voluntary and salaried jobs. We, therefore, encourage the various bodies of the Southern Baptist Convention to make use of their talents.

Lobbying Legislation

Be it Resolved, that we, messengers to the Southern Baptist Convention meeting in Atlanta, Georgia, on June 14, 1978, express alarm over the potential threat to religious freedom inherent in proposed lobbying legislation calling for tighter governmental control over churches and not-for-profit groups commend the Baptist Joint Committee on Public Affairs for opposing such legislation in the past and urge it to continue its steadfast opposition to such legislation; and urge persons affiliated with this Convention to let public officials know of our opposition to any legislative experiment on religious liberty, such as posed by lobbying legislation now pending in the U. S. Congress or in any state legislature.

On White House Conference On Family Life

Be it Resolved, that we applaud the President's concern for the family as expressed in his support of a White House Conference on Families, December 9-13, 1979, and

Be it further Resolved, that we urge the President to see that needed direction is given to this Conference to insure that the Conference focuses on the strengths of the family rather than so-called alternatives to the family, and

Be it further Resolved, that we suggest that the Conference notes carefully the impact on families of proposed federal legislation, and

Be it further Resolved, that we call on the Conference to give attention to the importance of economic security to all families, and

Be it further Resolved, that this Conference requests the White House Conference to issue a call to the private sector to re-order its priorities in light of the needs of the family.

On Terrorism

Be it Resolved, that we act upon our deep concern for the victims of terrorism, and that we attempt to alarm fellow Christians and citizens in the threat of terrorism in the world today, and

Be it further Resolved, that we exercise our options as citizens, consumers and churchmen to bring to bear the full force of government, the marketplace and the moral session of the churches to bring an end to terrorism.

On Economic Responsibility

Be it Resolved, that we communicate our concern through every appropriate means to the congress and the President of the United States to be diligent in an effort to bring spending into a responsible and reasonable relationship to tax revenues so that all citizens may reap the benefits of a wise stewardship of resources, and

Be it further Resolved, that the Convention continue to provide positive leadership and Christian encouragement to those efforts designed to bring about a satisfactory economic livelihood among all people.

On Spiritual Welfare

Be it Resolved, that the messengers of this convention go on record expressing our concerns over what is happening to us as a denomination and resolve to give ourselves to prayer for revival in our midst.

Be it further Resolved, that convention messengers participate in the prayer service for spiritual awakening at 3:45 on Thursday, June 15, in the World Congress Center.

On Tuition Tax Credit

Be it Resolved, that we call upon President Jimmy Carter to veto any tax credit legislation now under consideration by congress, and

Be it further Resolved, that we, messengers to the Southern Baptist Convention, meeting in Atlanta, Georgia, on June 15, 1978, register our opposition to all tuition tax credit legislation pending in congress; urge the Baptist Joint Committee on Public Affairs to continue to opposing such legislation; and express our concern over such legislation's threat to the First Amendment guarantees of non-establishment of religion and the free exercise of religion.

On Racism

Be it Resolved, that we seek to purge ourselves and our society of all forms of racism, and

Be it further Resolved, that we pledge ourselves to a renewed commitment in applying the teachings of Jesus to the practical concerns of all minority persons.

On Abortion

Be it Resolved, that we the messengers to the Southern Baptist Convention meeting in Atlanta in June 1978, reaffirm the resolution passed by the 1977 Kansas City Southern Baptist Convention.

Be it Resolved, that the messengers to the Southern Baptist Convention meeting in Norfolk in June, 1976 reaffirm the biblical sacredness and dignity of all human life, including fetal life, and

Be it further Resolved, that we call on Southern Baptists and all citizens of the nation to work to change those attitudes and conditions which encourage many people to turn to abortions as a means of birth control and

Be it further Resolved, that in the best interest of our society, we reject any indiscriminate attitude toward abortion, as contrary to the biblical view, and

"Be it further Resolved, that we also affirm our conviction about the limited role of government in dealing with matters relating to abortion, and support the right of expectant mothers to the full range of medical services and personal counseling for the preservation of life and health."

On Religious Liberty In Israel

Be it Resolved, that we call upon the State Department, the Congress of the United States and the President of the United States to communicate the concern of this convention to authorities in that nation, and

Be it therefore further Resolved, that we call upon the Baptist Joint Committee on Public Affairs and the Baptist World Alliance to assist in the implementation of this resolution.

Commendation of Anita Bryant

Be it Resolved, that the Southern Baptist Convention meeting in Atlanta, Georgia, reaffirm the commendation of Anita Bryant made during the 1976 and 1977 Southern Baptist Conventions for her firm stand on the issue of homosexuality.

On Alcohol

Be it Resolved, that we, the messengers of the 1978 session of the Southern Baptist Convention, reaffirm our historic position as opposing any use of alcohol as a beverage, and

Be it further Resolved, that we urge the Congress of the United States to pass laws prohibiting the advertising of any kind of alcoholic beverage on television and radio, and

Be it further Resolved, that we urge the surgeon-general of the United States to declare that alcoholic beverages are a hazard to health, and

Be it finally Resolved, that we request our recording secretary to send copies of this resolution to all state Baptist conventions of the Southern Baptist Convention, to all members of the United States Congress, to the surgeon-general of the United States, to the Food and Drug Administration of the United States and to the U. S. Department of Health, Education and Welfare.

On The Bible

Be it Resolved, that we reaffirm our belief in the Bible as expressed in the "Baptist Faith and Message."

"The Holy Bible was written by men divinely inspired and is the record of God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. It reveals the principles by which God judges us; and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. The criterion by which the Bible is to be interpreted is Jesus Christ."

On Pornography

Be it Resolved, that the messengers to the Southern Baptist Convention in regular session in Atlanta, Georgia, go on record as being diametrically opposed to pornography in any form, and

Be it further Resolved, that we support and commend citizen's group and law enforcement agencies who openly and courageously oppose pornography, and

Be it further Resolved, that we encourage our churches to become involved in the fight against pornography.

Claypool Tells Musicians, Christ Never Said Women Should Keep Silent In Church

John Claypool, pastor of Northminster Baptist Church of Jackson, was one of two speakers discussing the role of women in ministry during the Southern Baptist Church Music Conference last week in Atlanta, Ga.

The theme of the conference, held at Wieuca Road Baptist Church in Atlanta, was "Worship and New Developments." James McKinney, music faculty member at Southwestern Seminary, is serving a two-year term as president of the conference and delivered the keynote address.

Gladys Lewis, free lance writer from Midwest City, Okla., also spoke of the woman's role in the ministry entitling her remarks, The Problems of Women in Church Leadership Positions.

A woman's reproach among men and women is the religious community where many of us live today is to sense a call from the Lord to be a leader of men and women and to do ministry in the same robes, vestments and titles that our men use, she said.

Such a call, Lewis explained, can become a "reproach" to a woman when it is accompanied by three frustrating disadvantages.

She identified the disadvantages as withstanding negativism, winning acceptance and working in symbolism.

Both Claypool and Lewis spoke during Monday sessions of the 22nd conference, held annually in connection with the Southern Baptist Convention.

Others who spoke included McKinney, who delivered the conference's keynote address Monday morning, and J. Dan Cooper, pastor of the First Baptist Church, Shawnee, Okla.

Besides music and speeches, the conference included the election of new officers and council members, the awarding of three honorary memberships and seven sessions focusing on latest developments in church music.

Attendance at both the Sunday and Monday night sessions numbered about 2,500. A total of 500 new members registered for the conference, increasing the organization's entire membership to about 1,000.

Limit Criteria

Claypool said he believes the criteria for deciding the role of women in the ministry should be limited to the gifts possessed by the person in question, or the ability to take care of the situation, and the call of the Lord to serve.

He declared that gender should not be a primary factor in determining ministry. He pointed out that Christ never said women should keep silence in the church, and he never said that women were to submit to men regardless of the circumstances. "He treated women as if they were as capable as any other human being," he said. Ministry should not be determined on gender, social class, or on terms of racial origin.

Claypool reminded his hearers that Christ had revealed the most important announcement of all time, that of the resurrection, to women; and he expected from women what he expected from men.

"We are 20 centuries out," said the Jackson pastor, "and we are just now beginning to struggle to try to find answers."

He pointed out that 100 years ago the things that Paul wrote about slavery were being used to support slavery while now there is not a Southern Baptist who would support it. The condition is developing concerning women in the ministry, he declared.

He noted that Paul wrote for the cultural conditions of his time.

During the opening period of the Monday session of the conference a concert was presented by the Missis-

San Diego (RNS) — The United Methodist Church has been named as a defendant in a new \$5 million lawsuit involving the financially troubled Pacific Homes retirement and health-care facilities. The new class-action suit has been filed by seven persons who purchased Pacific Homes bonds. Claiming to represent all such bondholders, it charges fraud and violation of federal security laws in the sale of the bonds and asks \$5 million "plus interest and other damages."

Charlotte, N. C. (RNS) — The PTL television network and the Unification Church are co-challengers of a new state law requiring licensing and financial reporting by agencies which solicit money from non-members, but

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able to turn to God in a kind of partnership."

He said that Thomas Jefferson suggested that the Great Seal of the United States picture the people of Israel following the pillar of fire. "He saw that dependence on God was good," said Carter.

"Moses couldn't, Lincoln couldn't, Lottie Moon couldn't, and neither can we succeed without that dependence."

The crowd of 7,000 in the Omni was only about half what was expected by the Brotherhood Commission which planned the event.

A series of 19 breakfasts keyed to major job areas were planned around the city of Atlanta, costing \$12.50 per person. A breakfast ticket was to be admission to the Carter speech, which was preceded by a concert by the Atlanta Symphony Orchestra.

With fewer than 3,000 tickets sold by Wednesday of the convention, Brotherhood Commission director, Glendon McCullough, opened the Omni appearance to the public. In addition, he offered to refund \$5 per ticket for the breakfasts.

Several of the breakfasts were shuffled together, and drew a total of about 2,500.

Carter entered with his wife, Rosalynn, to a standing ovation as the orchestra played "Hail to the Chief." He warmly hugged McCullough, then shook the hands of the front row program personalities and paced his second embrace on Liberian Ambassador to the United States and Canada, Francis A. Dennis, who had earlier led a prayer for all the nations of the world.

During his address, Carter never broke his pace, even when four young adults entered with a banner, chanting, "From Africa to Panama — U. S. out."

The demonstrators who claimed they represented the Revolutionary Communist Youth Brigade were pro-

the PTL doesn't like the alliance. Both organizations rely almost entirely on donations for their income.

Washington, D. C. (RNS) — Roman Catholic and Protestant Church officials have questioned the constitutionality of a new Internal Revenue Service ruling forbidding tax-exempt non-profit groups to question political candidates and publish the responses.

Austin, Texas (RNS) — A suit by atheist leader Madalyn Murray O'Hair asking for a crackdown on church-sponsored bingo games was dismissed in a federal court here. U. S. District Judge Jack Roberts said, Mrs. O'Hair had not been "injured in any way by any actions or omissions" of the defendants named in the suit.

testing U. S. involvement in Africa, Panama, the Middle East.

Before his address, Carter adapted to the reverent mood of the audience as he silently mouthed the words of the hymns as Metropolitan Opera singer Irene Jordan and Grand Ole Opry singer Teddy Wilburn performed medley of hymns written by Baptists — from "Near the Cross" to "My Country 'Tis of Thee."

The President presented citations to two individuals, a boy and a man, representing the work of Southern Baptist men and boys throughout the United States.

Curtis Hickman, a Baptist Royal Ambassador from Dublin (N. C.) Baptist Church, was recognized for his involvement in the missions organization for boys. Hickman represents boys who have earned Service Aide Awards for at least 750 hours of service to their churches and communities.

William White of Morrisville (N. C.) Baptist Church, represented volunteer laymen who have been involved in disaster relief work in places such as Guatemala, devastated by an earthquake in 1976.

Wester Named

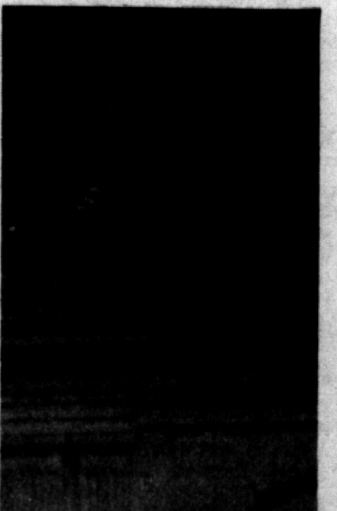
(Continued from page 1)
To the committee on boards were elected Charles Myers, pastor of Jackson's Alta Woods Baptist Church and W. W. Walley, a Waynesboro layman.

Allen Claims

(Continued from page 1)
vice Corps, a plan to involve 5,000 lay volunteers in one or two - year programs of mission service. He said the "launching time" is upon us and he is excited about "the responsiveness of people across our land," but added that next year will be a "time of testing" as Baptists seek to implement Bold Mission Thrust.

Baptists, received honorary memberships.

Next year's music conference will be June 10-11 in Houston.



John Claypool

REA To Meet In Fort Worth

The annual meeting of the Southwestern Baptist Religious Education Association is scheduled for August 15-17, 1978. Southwestern Seminary's Price Hall is the location.

Registration will begin at 1:00 p.m. on Tuesday, and the program starts at 2:00 p.m. Last year's session registered 395 persons. An even larger attendance is expected this year.

According to Russel Noel, SWBREA president, program personalities include two speakers from Southwestern

Seminary: Russell H. Dilday, president-elect, and Jack D. Terry, dean of the School of Religious Education. Harry M. Piland of the Sunday School Board's Sunday School Department, and Roy Edgemon of the Church Training Department will share dreams and plans about the future of their program areas.

The annual banquet on Wednesday evening will feature Jeannette Clift George, Christian dramatist from Houston.

Speeches Hollis Says TV May Get Father's Day Gifts

BAPTIST RECORD PAGE 3
Thursday, June 22, 1978

A program for dealing with morality in television was outlined by Harry N. Hollis, Jr., Christian Life Commission staff member, in one of four major addresses delivered last week during the Southern Baptist Convention in Atlanta.

Harris is director of family and special moral concerns for the Southern Baptist agency. Other addresses were the annual sermon by Jesse Fletcher, president of Hardin-Simmons University in Abilene, Texas; the president's address by Jimmy Allen, pastor of First Baptist Church, San Antonio, Texas; and a message by Coretta Scott King, widow of Martin Luther King Jr., who was substituting for her father-in-law. The elder King was on a trip to Hungary.

Other addresses were delivered by agency heads in connection with reports by their areas of work.

Hollis said, "The impact of television on American society is profound. Unfortunately, that impact is primarily negative. If programming does not change, every set should be labeled: 'Warning: Television may be dangerous to your moral health.' Instead, television is in danger of becoming an extended moral 'Gong Show.' Many shows attack morality the way the 'Gong Show' attacks talent."

Hollis laid some of the blame for bad programming at the feet of Christian people. He said, "Communicating the gospel of Jesus Christ will lead to changes in television viewers and in television programs. It is the most essential element in a plan to shape television morality."

In discussing ways of coping with television Hollis declared, "Many children find themselves in three-parent families—mother, father, and television. And the positive moral teachings of mother and father may often be diminished, damaged, or undermined by television. In a study, a number of children, ages four to six, were asked: 'Which do you like better—daddy or television?' Forty-four percent preferred television—which means a lot of television sets may be

getting Father's Day presents this year.

"Coping with television means teaching children how to watch television so they will not become video-vegetables. The PTA, which deserves the gratitude of all Americans for its vigorous and responsible efforts to improve television, has developed excellent materials to assist children in learning how to use television. It is not the use of television that is to be condemned, but the overuse of television."

Needed Changes

"How can we bring about needed changes?" Hollis asked. "Can we best deal with television by simply turning off the morally irresponsible shows when they come on the air? We would do well to turn many programs off, but the industry would do better to take them off. Television does not have the freedom to show everything that adult movie theaters show, because television stations are licensed to act in the public interest. We would not allow the water company to send polluted water into our homes and then accept the argument that if the water is polluted, we should simply turn the faucet off. The water company is obligated to act in the interest of the people it serves. Television stations have no right to send moral pollution into our homes."

He continued, "Write letters of support to the networks so that people working for improvement within the industry will be strengthened. Work energetically to get more people with a strong sense of morality to go into the industry to bring about change."

"We have especially good prospects of influencing television at the local level. We can write, call, or visit local station officials—commending them for the morally responsible shows and expressing opposition to shows that are morally obnoxious. We can let these officials know that we want to be in a helping relationship, not an adversary one. We know that the local stations are at a disadvantage for they are the ones that are licensed, not the networks; and they face tremendous pressure to take the network shows."

"Our best hope for changing television is communication with the sponsors. There is no question but that the sponsors will listen to people about what programs to sponsor. They want to sell their products; and they do not want to waste their money sponsoring shows that will hurt them."

Protesting Power

Hollis concluded by saying, "Many people in the television industry are protesting the power of pressure groups to force television to change. There is a pressure group which the industry must fear—that pressure group is the American people. We are full of anger about television's immorality, and we are determined to bring about change. We are full of hope about television's moral possibilities, and we are determined to help television live up to its potential for good. With the help of God, we are determined to see that the medium gets this message."

On the conclusion of Hollis' message the messengers burst into applause that lasted for more than a minute.

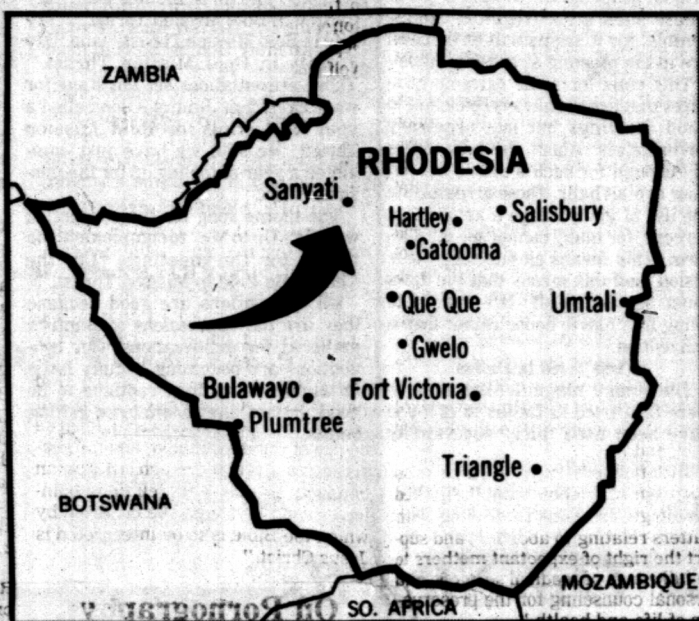
Mrs. King called for jobs for everyone. She said, "When a person has a job, when the head of the family can bring home a decent wage, then we can talk about bringing peace and stability and harmony and love to that family, and then to that neighborhood, and finally to that city. Having a job

and paying for one's own living expenses is a matter of pride and dignity. Having a job restores a person's sense of his or her own worth. Having a job means that the other problems can be tackled and won. But not having a job breeds hopelessness, and despair, and frustration, and anger, and a loss of personal dignity."

She continued, "My husband gave his life so that future generations can enjoy peace and freedom and dignity and justice. We must keep alive the legacy of nonviolence. We must nurture the knowledge for our children and for their children that love of neighbor can change the course of history. The challenge we as Christians face today is to continue to work to fulfill my husband's dream so that a day will come when all people can share together at our Lord's table."

"I urge all of you to keep my husband's words in mind as you seek to evangelize the world, and to care for the needs of all of God's people. May your work be successful and your rewards bountiful and may you and those you seek to minister to find great peace and love in the good news of Jesus Christ."

Allen's president's message was printed in last week's issue. The annual convention sermon is to be found in this issue.



HMB Appoints First In Urban Evangelism

ATLANTA (BP)—Southern Baptists' first urban evangelism missionary has been appointed by directors of the Home Mission Board.

Robert M. Saul, director of personal evangelism for the board, resigned his staff position to accept appointment to work in urban evangelism in Manhattan.

Saul's resignation and appointment was one of three staff matters which came before directors during the June meeting of the executive committee.

Directors also elected William Barker Lee of Knoxville, Tenn., as assistant director of the department of special ministries, and Ramon Martinez of Nashville, Tenn., as assistant director of the department of language missions.

Directors appointed 26 people to mission service, including six missionaries, 10 missionary associates and eight mission pastors to receive financial assistance.

Saul, who has been on the board's staff since 1974, will assume his new duties in New York City, Sept. 1. He will work in cooperation with the Baptist Convention of New York and the Metropolitan New York Baptist Association.

"He will develop strategy in Manhattan to evangelize that type of city setting," said C. B. Hogue, director of the evangelism section. "He will seek fresh innovations to reach urban dwellers."

A native of Plainview, Tex., Saul grew up in Quilake, and is a graduate of Baylor University. He has been pastor of churches in Otto and Bruceville, Texas, has directed area evangelistic crusades, and has been a communications consultant, working with such organizations as CBS-TV and Word, Inc.

Lee, who will supervise and correlate student summer missions and semester missions, has been director of the Baptist Student Union at the University of Tennessee since 1969.

Martinez, a native of Colon, Cuba, has been field consultant on language materials at the Baptist Sunday School Board, serving under Home Mission Board appointment.

Prior to his current assignment, Martinez was language missions coordinator for the Miami Baptist Association. He also has been pastor of

Spanish-speaking congregations in Fresno, Gilroy and Riverside, Calif. He is a graduate of California Baptist College and Golden Gate Baptist Theological Seminary.

Directors also approved a new assignment for Hiram Duffer of Ponce, Puerto Rico. In the new assignment, he will be the first joint Home Mission Board-Baptist Sunday School Board employee in Puerto Rico, serving as director of church development.

Only 10 Cities Qualify (As SBC Sites)

(Continued from page 1)
Louis, New Orleans, Atlanta, Los Angeles, Chicago and New York City.

The three which are questionable are Portland, Ore., and San Francisco, because of limited facilities, and Miami, which reportedly may approve casino gambling, thus eliminating it as a meeting site, Hedquist said.

The guidelines are that a city must have a meeting hall which seats at least 16,500; have 6,500 motel/hotel rooms, half of which must be within a "reasonable" distance, and have an exhibit hall which is separated from the meeting hall both to sight and sound.

"There are no space guidelines for the exhibit hall, but we consider 30,000 square feet the minimum," Hedquist said.

"The requirements are not unreasonable. They, in fact, are very good, despite the fact they were all passed in anger."

The latest guideline was established in 1976, by messengers to the Norfolk convention and requires that the SBC meet in a hall which seats at least 16,500.

It was passed after large numbers of messengers were refused admission to Scopes Arena when then President Ford addressed the convention. The arena seats only 12,500, and the Secret Service limited that even further for security reasons.

The Missions Task

Riches

By John Alexander, Director, Stewardship Department

In comparison with the rest of the world, almost all Americans are rich. We are a part of a society that rarely ever concerns itself with the necessities of life. Rather, we are drowning in the luxuries of life.

The scriptures teach us that the search for riches destroys more souls than passion or pleasure. On one occasion John Wesley, great preacher of the Methodist church, said, "When a man becomes a true Christian, he becomes industrious, trustworthy, and prosperous. Now, if that man, whilst he gets all he can, saves all he can, does not give all he can, I have more hope of Judas Iscariot than of that man."

Because of his preoccupation with riches, Jesus demanded of the rich young ruler that he "Go sell all you have and give (it) to the poor and come, follow me." In Hannah's Song of Thanksgiving (I Sam. 2:7) she prayed, "Jehovah maketh poor, and maketh rich: He bringeth low, he also lifteth up."

The Psalmist explained, "Be not thou afraid when one is made rich, when the wealth of his house is increased: For when he dieth he shall carry nothing away; His glory shall not descend after him" (49:16-17).

The writer of Proverbs reminds us, "The rich and the poor meet together; Jehovah is the maker of them all" (22:2).

The wise man also says, "Weary not thyself to be rich; . . . for riches certainly make themselves wings, like an eagle that flieth toward heaven" (23:4-5). He continues, "Better is the poor that walketh in his integrity, than he that is perverse in his ways, though he be rich."

Jesus spoke of the problem of riches when he referred to "the deceitfulness of riches" causing fruitlessness. He said that a trust in riches makes it hard for one to enter the kingdom of God. He pointed out that when a person is unfaithful with unrighteous mammon (money), he will not be trusted with true riches. In Jesus' words, "Ye cannot serve (be a slave to) God and mammon (money)" (Lk. 16:13).

Paul instructed young Timothy to "charge them that are rich in this present world (age), that they be not highminded (proud), nor have their hopes set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good works, that they be ready to distribute (liberal in distributing), willing to communicate (ready to sympathize), laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed" (I Tim. 6:17-19).

James speaks harshly to those who grow rich through fraud, paying poor wages, and then spend their time defending themselves against those who cry out against their thieving ways (James 5:1-6).

The writer of Hebrews holds up the noble example of Moses who thought " . . . the reproach of Christ greater riches than the treasures of Egypt . . ." (Heb. 11:26).

Luke tells us that a rich man can become right with God and just what his response to such a transforming experience will be: "And Jesus entered and was passing through Jericho. And behold, a man called by name Zacchaeus; . . . and he was rich. . . . and Jesus . . . said to him, Zacchaeus, make haste, and come down, for today I must abide at thy house. . . . and Zacchaeus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. And Jesus said unto him, Today is salvation come to this house. . . . for the Son of man came to seek and to save that which was lost" (Lk. 19:1-10).

Would you like to keep up with what is going on in Foreign Missions each month? You can by subscribing to: The Commission, Box 6597, Richmond, Va. 23230. The cost is \$6.00 for 2 years and \$8.00 for 3 years. Make your check payable to The Commission.

Directors Of Missions Elect National Officers

ATLANTA—More than 200 Southern Baptist associational directors of missions touched on a variety of subjects dealing with boldness in missions at a two-day meeting in nearby Decatur.

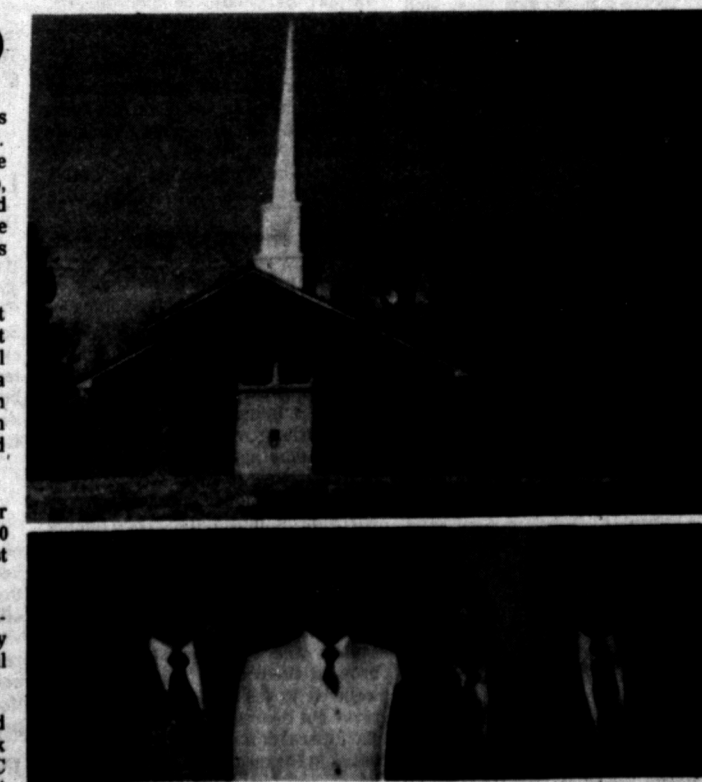
These topics included challenges to recruit and use volunteers, broadening of efforts to provide pastoral support to pastors, encouraging churches to embark on a minister to family as a method of reaching the unchurched, and utilizing the resources of the denomination's laity.

Thank You, Lord . . .

Teamwork Is Effective

Almost everything that we do in Indonesia is related to your gifts and prayers. The Cooperative Program and Lottie Moon Offering for Foreign Missions are visible in missionary support. Some examples are the Student Center building where I worked with college and university students, most of its budget, hospital care and evangelism, church buildings, seminary buildings and budget, radio and television equipment and ministry, publishing house and printed Christian materials. The things that we attempt would not be possible without the strength from your prayers.

—Doris Blattner
Missionary to Indonesia



Palestine Dedicates New Sanctuary

Palestine Church, Hinds Association, held dedication ceremonies May 28 for its new sanctuary. Top photo: The old church burned in December, 1976. Pastor Gail Eddings states, "Because of gifts of love from people who remembered the old Palestine, the fine new building is debt free." More than 150 people attended the dinner on the grounds and dedication service. Former pastors spoke during the week and participated in the dedication service. Pictured, bottom photo, are Pastor Eddings; Charles Clark, Taylor Ballard, and Bill Watson.

Missionary Dunaway Stabbed In Rhodesia

(Continued from page 1)
released by authorities.

The funeral will be held at Inglewood Baptist Church in Nashville, where Dunaway had served as associate pastor during at least one earlier funeral. Jimmy Hopkins is pastor. Phillips-Robinson Funeral Home in Nashville is handling arrangements.

A memorial service was to be held in Gwelo on June 18.

In addition to his wife, survivors include four grown children: Mary Margaret (Mrs. Gerald) Dooley of Kingsport Springs, Tenn.; John A. and Martha Dunaway, both of Madison, Tenn.; and Mark Dunaway, a student at Auburn (Ala.) University; one brother, Will Dunaway; and a sister, Margaret (Mrs. Elmo) Busby, both of McComb, Miss., and one granddaughter.

Appointed to Nigeria by the Foreign Mission Board in April 1947, the Dunaways worked with the Yoruba tribe until 1949, when they began the first Southern Baptist work with the Batonu tribe in Okuta, northern Nigeria. That work lasted 17 years.

Dunaway and his wife also had a one-year stay in Jos, Nigeria, as houseparents for missionary children attending an international Christian school.

After a two-year leave of absence, the Dunaways transferred to Rhodesia in 1971 and a year later went to work in Sanyati.

Dunaway, a native of McComb, Miss., was graduated from Southwest

Mississippi Junior College, Summit; Mississippi College, Clinton; and Southern Baptist Theological Seminary, Louisville. Before his appointment by the Foreign Mission Board, he was pastor of churches in Elizabeth, Ind., and Taylors Chapel, Tenn., and Christiana, Tenn.

The hospital opened in 1953 and has an average of 3,000 inpatients and 40,000 outpatients per year. The compound has served as a hub for other kinds of missionary work including rural medical clinics, a school and several churches.

Political tensions have been evident in Rhodesia in recent months and several missionaries from other denominations have been killed in guerrilla attacks. Southern Baptist missionaries have limited their travel at night. Most are stationed in urban areas where there is less danger.

More than 20 white missionaries—the majority Catholics—have been killed in the six years of conflict between black nationalist guerrillas and the government forces of Prime Minister Ian D. Smith, according to a report from Religious News Service.

The most recent of these slayings include two Roman Catholic missionary brothers of the Congregation of the Missionaries of Marianhill, killed by nationalist guerrillas during a June 2 attack on the mission station near Rhodesia's southwestern border with Botswana; and two Salvation Army missionaries reported lined up and shot in the back by black nationalist guerrillas.



Committee Officers

New officers of the Southern Baptist Executive Committee which acts on behalf of the denomination between annual meetings, confer after election. They are, left to right, Conrad Johnston, vice chairman, pastor in Salem, Va.; Porter Routh, executive secretary treasurer, Nashville, Tenn.; Brooks Wester, chairman, pastor of First Baptist Church, Hattiesburg, Miss. Standing right is Preston Callison, lawyer from Columbia, S. C. (SBC Photo by Van Payne)

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

In Spite Of Problems . . .

Convention Rolls Down The Middle

Southern Baptists have been middle-of-the-road people in just about every area through the years, but in times past there have been occasions when groups with extreme viewpoints in one direction or another were able to sway a Southern Baptist Convention session according to their interests.

The possibility of such a swing away from center is becoming increasingly more difficult. In fact, such action is all but impossible in these days.

This was demonstrated by the convention just completed as middle-of-the-road positions taken in former conventions were challenged only to have the messengers stand firm.

Abortion Issue

Such was the case with the abortion issue, for instance. Two resolutions on abortion were introduced. One would have spoken against a proposed U. S. Constitution amendment that would prohibit abortion. The other resolution called for rejection of abortion as being contrary to biblical teachings. The conventions of 1976 and 1977 spoke concerning abortions, and evidently messengers felt the positions of these conventions were adequate. They adopted a resolution reaffirming the statement of the 1977 convention, which had been an enlarged reaffirmation of the 1976 statement.

Amendments were introduced to the resolution of reaffirmation, calling for complete opposition to abortion. They were defeated. The position which was reaffirmed speaks out against abortion on demand and calls for a belief in the sanctity of human life but indicates an allowance for the expectant mother to have "the full range of medical services and personal counseling for the preservation of life and health."

The Baptist-held doctrine of the individual priesthood of the believer and the resulting insistence on the autonomy of the local church determines many Baptist positions. A resolution on the Bible adopted this year simply reaffirmed the position taken in 1963 when the Statement of Baptist Faith and Message was adopted. Of course, that statement is not binding on anybody, but it is generally accepted as a guideline. When this year's resolution was presented for vote an attempt was made to have the concept of verbal plenary inspiration read into it. The amendment was defeated.

Strong Feelings

While Baptists individually may have strong feelings in certain areas, they generally realize that when they are gathered in convention sessions there are those who do not share their convictions entirely. Therefore the convention rolls down the middle of the road; and even though some are unhappy at a point or two, they can still identify with the body in its mission of evangelization at home and abroad.

The election of Doug Watterson, pastor of First Baptist Church of Knoxville, Tenn., as first vice-president was another indication of the convention's determination to stay in the middle of the road. He was nominated as an alternate candidate to Anita Bryant and was elected by a two-to-one vote. This was not an indication that the convention had suddenly turned sour on Miss Bryant. Far from it. These were the same people who had crowded 21,000 strong into the Pastors' Conference during her performance and had given her a standing ovation. A great number of messengers felt she was the

candidate of a special interest group within the convention as well as feeling that she was not particularly qualified to preside over convention sessions.

The president, Jimmy Allen, and the two vice-presidents, Doug Watterson and Bill Self of Atlanta, make a team of great strength. It should be a year of accomplishment for Southern Baptists. This will be the year in which Bold Mission Thrust will be tested to see if it has the potentiality for accomplishing its task of carrying a Christian witness to the entire world. "If it is to be, it is up to me."

Perhaps the large numbers that are attending these days is one reason for the stability of the conventions over the past few years. A large group might be more difficult to sway than a smaller one. This year's convention established a new record for registration, 22,903, and it may be a record that will stand for some time to come. It is almost impossible to find a place where such a congregation can assemble, for it seems that at times all are in the meeting at the same time.

This calls for some extreme measures that are not always conducive to good meetings but are necessary nevertheless. About the only places big enough for such a crowd are flat floor exhibit halls. These areas dictate the use of giant image magnification screens, for many cannot see the platform. This means closed-circuit television, and this means that the lights must be turned off. It's much like being in a movie house rather than a convention.

First Tried in Dallas

The image magnification screens were first tried in Dallas in 1974 and have been used fairly successfully

since. Perhaps what negative effect they have presented in requiring semi-darkness has been overcome in the magnificent multi-media reports that have been made possible with their inception. This year, however, new problems were added. The air conditioning systems roared incessantly, and reverberation of sound made understanding sometimes impossible. An additional problem this year was that the meeting hall was two floors below the ground level. The main avenues in and out were two sets of escalators. Not everybody arrived at the same time, but almost everybody tried to leave at the same time. The crowds at the foot of the escalators were fierce.

In spite of these physical problems, it was a good convention. The image magnification system made possible three fine presentations on Bold Mission Thrust, one at each of the evening sessions. The three themes were "My Church in Bold Mission Thrust," "My Life in Bold Mission Thrust," and "My Family in Bold Mission Thrust." These presentations set the stage for what President Jimmy Allen called a year of testing for Bold Mission Thrust. He said we have just completed a year of tooling up for the missions effort.

The theme song for the convention was "It's Up to Me" to complement the theme for the meeting, "Let the Church Be Bold in Mission Thrust."

All conventions are good because they are the expressions of Baptists gathered for deliberations. Our conventions are becoming awfully large in numbers, but they continue to be good. In fact, they seem to be getting better.



Faces And Places

By Anne Washburn McWilliams

Thirty thousand new faces appeared in Atlanta last week for the meeting of the Southern Baptist Convention. (On second thought, I suppose some were not new to the city. Some — I don't know how many — Atlantans attended.) By Thursday afternoon, 22,903 of the 30,000 had registered as messengers.

They flew. They drove. Perhaps some came by bus. I doubt if many arrived by train, if any. Everywhere I looked I saw faces I'd seen in Mississippi at one time or another.

Sunday afternoon in the lobby of the Hilton Hotel I saw James Harrell, who twice worked in the Baptist Building and now works for Texas Baptists.

Of the Hilton's several restaurants, the di Roma Coffee House was most popular. While I was waiting in line for a table I saw Frances Shaw, John Lee Taylor, and Clark McMurray. Later Bryant Cummings was in the lobby talking to Brooks Wester and James Richardson and his wife were waiting for an elevator.

My sister Betty and I shared a room on the 24th floor until she left on Wednesday. We had a fantastic view of Atlanta by night — the lights of the 70-story Peachtree Plaza Hotel and the Hyatt Regency, and thousands of other lights as far as we could see.

For a daytime view you could ride a glass elevator on an outside wall of the hotel. On that elevator one morning I met Jerry and Erle St. John, who have moved from Mississippi to South Carolina.

Two Blocks

It was only two blocks to the Civic Center where the WMU conference was held on Sunday night and Monday.

After one of the WMU sessions I was admiring the red carpets and gleaming chandeliers of the Civic Center when I saw the faces of Wilda and James Fancher and Bill and Marion Duncan.

Walking to the Center on Monday afternoon I saw a man coming down the steep hill and soon realized it was Dr. Earl Kelly. He said he'd been over to hear Stuart Calvert speak and was on his way to an Executive Committee meeting. I went to the Monday night session with Mrs. Cliff Perkins.

Tuesday, Wednesday, and Thursday I could ride the shuttle bus to the World Congress Center for 35 cents or the loop bus for 15 cents, or walk for nothing. Joan Peterson of Pensacola, my walking partner in Europe last summer, and I walked the ten-block distance several times, for we found we could walk it almost as fast as the bus could make the distance in the traffic.

At the Congress Center, escalators carried people down, two levels. On the first level were the press room and the snack area. Pat Tullos Newton, formerly of Clinton, was receptionist for the press room.

In the snack area, I saw Ray Grissett and Mr. and Mrs. D. D. Satterwhite. An article in the Atlanta Journal said Baptists were expected to crunch their way through 2,000 pizzas, 15,000 sandwiches, and 10,000-12,000 hot dogs while inside the World Congress Center — and to consume about 50,000

beverages. A cafeteria served salads and cold meats. This was in the Congress Center alone — not counting all the other places messengers ate and drank. Baptists had requested that no liquor be sold, Robert Mazurek, general manager of the food services at the Congress Center, said.

On the second level down were the gigantic auditorium and the exhibit hall. Both were always full of faces — thousands of them. Always there were people on all three levels, before, during, and after sessions. Tables in the courtyard at the front offered a place to sit down and rest or to sip a Coke.

On the top level one morning I met Mr. and Mrs. Norris Stampley of Jackson and their daughter, Virginia Kaye. I spoke to Dr. Allen Webb, and Mrs. Evie Goodrich, and Pansy Rankin and her husband.

Sad faces? Tired faces? I saw some of those. Angry faces? Only a few. Most of the faces I saw were smiling, happy, friendly faces — people enjoying meeting old friends and new ones.

In the exhibit hall I saw Bill Sellers, Norman Rodgers, Hardy Denham, Dr. Joe Odle, who was honored at an autograph party, and Dr. W. W. Stevens. It had been estimated that people would buy \$100,000 worth of books in the bookstore.

Duane Ivey, missionary to New Jersey, former Mississippi pastor, was waiting on one of the padded benches at the foot of the first escalator.

Nearby were Ralph Winders and Jerry Merriman.

Open House

When the Home Mission Board held open house on Wednesday afternoon, they pitched a big party on the parking lot. Under a striped tent they served free ice cream. Visitors rode the elevator to the seventh floor of the Board building and then walked down from floor to floor for the tour. Rodney Webb was welcoming guests in the Language Ministries division. On third floor I saw Jewel Elliott, a Georgian I knew in Fairfax, Alabama, 27 years ago. In the lobby I spoke to Billy Jack and Lee Green who moved to Georgia from Mississippi and to James and Laurene McLemore.

At the Brotherhood rally on Friday morning, while I was waiting to hear the President of the United States, I saw Mr. and Mrs. Larry Otis across the aisle from me in the Omni Coliseum.

Though many of us wore "Inasmuch . . ." buttons and did without a meal on Wednesday to give our supper money for World Hunger, few of us know yet what it feels like to be really hungry. If even half the Southern Baptists in America did without one meal a week and gave the money to help assuage world's hunger, I wonder how much money that would be every week?

The auditorium was dark; speakers' faces loomed on giant television screens. I could not see the faces in the audience, but I felt a sense of excitement among the messengers as we heard more about Bold Mission Thrust. I believe there were many purposeful faces in the crowd as we sang, "If it's to be, it's up to me."

Rankin, Franklin Counties . . .

Congratulations On Stands

Congratulations to the people of Rankin County for successfully holding back the onslaught of liquor once again. Congratulations also to the pastors of Franklin County for initiating actions concerning liquor problems in their county.

In Rankin County an effort to have the county come out from under the prohibition of liquor sales failed for the third time since the Legislature made such action a possibility in 1966. The referendum on liquor was held during the recent primary elections in the

state. The election is over and the people of Rankin County who voted dry are to be commended. One argument of the wet side needs to be corrected in spite of the issue being settled. The argument was that Rankin County is wet already because a bar is in operation at the Jackson Municipal Airport, which is located in Rankin County.

That bar came about not by choice of the people of the county but by whim of the Legislature and over the determined objections of the Rankin County

delegation to the Legislature. If the wet got the bar into operation in order to get a wet foot in a dry county, then they are indeed working in an underhanded fashion; for the announced objective was to avoid the "embarrassment" of having a major airport without a bar. The Legislature went along by establishing legislation providing that property owned by a municipality in another county from the municipality would be subject to the same ordinances as the municipality. Jackson owns the airport, and

Jackson is wet.

Dr. Malcolm Leach was chairman of the committee established in Rankin County to lead the effort to defeat the liquor referendum. He is pastor of Paul Truitt Memorial Baptist Church in Pearl.

The efforts of the Baptist pastors in Franklin County to call attention to liquor abuses in their county were detailed in the Baptist Record issue of June 1. Surely they are to be commended for the actions they have taken.

Book Reviews

CALLED TO BE SAINTS by Robert G. Gromacki (Baker, paper, 200 pp., \$3.95) This exposition of 1 Corinthians is divided into 13 chapters, each of which is followed by discussion questions. The author is professor of Bible and Greek and chairman of the division of Biblical Education at Cedarville College. The book is illustrated with black and white photographs.

BATTLE FOR AFRICA by Brother Andrew with Charles Paul Conn (Fleming H. Revell, \$6.95, 156 pp.) This book explains Brother Andrew's strategies in combating Communism and tells how Christians in the free world can help. Brother Andrew has been ministering for over 20 years to needs of Christians oppressed by Communism. He told of his early exploits in the bestseller, GOD'S SMUGGLER.

The Baptist Record
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City Pastor Recalls Ministry To Jails

Dear Editor:

For 37 years I have been visiting all jails in Hattiesburg.

My efforts in life have been toward the poor and needy, the underdog, the weak and forgotten men and women, boys and girls.

One of the avenues I went down during the early part of my life was dedicated to helping those in city jail, county jail and the country stockade on Alcorn Ave.

I had to be "called" into this kind of work or my physical life couldn't have endured it.

Nearly every day I would visit the city jail. I would find friends that I could help in notifying the family or make a phone call or bring some clothing or cosmetics to those who were unable to get them.

I saw young boys and girls 13 years old and up, in jail. I knew they had to be picked up. Being put in jail early in life is like turning over a glass of milk. The harm is done and it's hard to get over.

My services to them were making phone calls to loved ones and friends, carrying clothing and food and talking with the men and women, boys and girls. I married three couples who were in jail, baptized five who made professions of faith while in jail and carried them to Southside Baptist Church where I was pastor and then brought them back to jail and they went up to the state penitentiary to serve out their sentences. I conducted the funeral of a man who was electrocuted in the electric chair for a crime he committed. Every Thanksgiving and Christmas, I would buy fruit and candy and carry them to the inmates of all three facilities. That was my annual "task." I enjoyed it. They seemed to appreciate this gesture.

I would preach to the inmates at the county stockade. They would come into the dining room. We would sing

and read the Bible and worship. Clothing and reading material were carried to these.

Since the new regional jail was constructed about two years ago, some of my jail visitation has been slowed somewhat. My desire to serve is still with me.

As far as I know, no one has followed in my footsteps. The need is still great. The cost is great. A person's life is great.

God have mercy on all of us.
Garland McInnis
City pastor, Hattiesburg.

Life And Work Series

Dear Editor:

The family members of the Artesia Baptist Church enjoy the paper every week very much, but we use adult "Life and Work Series" in our Sunday School classes. We do not understand every once in a while you leave the lesson out of *The Baptist Record*, but you have never left out the "Uniform Series." Maybe it is not important to you but it is to us.

Thank you for your attention.
Artesia Baptist Church
Artesia, MS

Thank you for this testimony concerning the Life and Work Series. It is very important to us. Occasionally, though rarely, it has failed to get to the office in time for the publication for which it was intended. That is the only reason it has not appeared. To this point that has not happened to the Uniform Series. Hopefully it will not happen to either in the future. — Editor

Puppeteers' Newsletter

Dear Editor:

For the past few years I have used puppets in Sunday school, worship, and other church-related programs. Puppetry is a successful means of expressing the gospel and reaching people. Many are using puppets but have found it to be expensive or de-

manding too many skills to be used seriously. I'm writing to share my experiences in an effort to assist readers of the Baptist Record.

One thing I learned quickly was that some skills required were not found in books. It became evident that only other puppeteers could actually help a struggling puppeteer. Many of my needs and questions were met by the Fellowship of Christian Puppeteers. Its purpose is to share ideas, techniques, scripts, and puppet patterns. This sharing is done through the F. C. P. newsletter which comes out several times a year. Being associated with F. C. P. has improved my puppet ministry by helping me become a more effective witness. F. C. P. is not related to any commercial group or specific church. Those interested in receiving the newsletter may send \$3.50 to 16 Albro Avenue, Troy, N. Y. 12180.

I do hope you will share this information with your readers.
Jackie Kemp
Winter Park Baptist Church
6001 Grove Avenue
Richmond, VA 23226

Wester Seeks

Prayers In Search

ATLANTA — Messengers were invited to be involved in the work of the committee to find a successor to Porter W. Routh as executive secretary of the Southern Baptist Convention's Executive Committee.

Routh is scheduled to retire in August, 1979.

"We ask your prayer, support and suggestions," said Brooks Wester of Hattiesburg, Mississippi, chairman of the search committee.

The remarks came during the report of the Executive Committee at the afternoon session of the 121st annual Southern Baptist Convention in Georgia World Congress Center here.

Boozing Proliferates On U.S. Television

SAN FRANCISCO (RNS) — Alcohol use is portrayed on U. S. television at a frequency greater than its use in everyday life, with the result that TV, in effect, seems to "promote" drinking, according to a three-year study funded by the National Institute on Alcohol Abuse and Alcoholism.

The report was prepared by the Scientific Analysis Corp. of San Francisco.

Warren Breed, principal researcher for the study, said that drinking is shown all too often on TV as a "normal" response to stress or crisis.

In analyzing the portrayal of drinking on 30 top-rated prime time TV programs during the 1976-77 season, Breed and his co-worker, James R. De Fee, counted 701 separate acts of a person drinking, ordering, or pouring a drink in 150 viewing hours — an average of 4.8 per hour.

A total of 589 "alcohol appearances" — including such things as someone talking about drink, a barroom brawl, or a view of a beer sign — was noted, averaging 5.7 per hour.

The Scientific Analysis researchers found that "alcohol" was consumed more often in TV portrayals than water, soft drinks, coffee and tea combined.

This, said Breed, constitutes a "biased view" of beverage consumption, since alcohol is actually consumed less often than non-alcoholic beverages in everyday life.

The study also reported the frequent portrayal on TV of routine drinking that adds nothing to plot or character development, of episodes of alcohol abuse with no adverse consequences, and of "humor" that makes alcohol-abusing behavior appear acceptable.

Mississippians On Agenda Of Meetings In Atlanta

John Claypool, pastor of Northminster Church, Jackson, delivered one of the two controversial speeches made at the 1978 Southern Baptist Music Conference, on the role of women in the ministry.

The criteria for deciding a woman's role in the ministry should be the same as those used for men, he said. According to Claypool, Christ bucked the tradition of his day by refusing to buy into the idea that women were inherently inferior.

The music conference was held June 11 and 12 at Wieuca Road Baptist Church in Atlanta. The Mississippi Singing Churchmen were on program, directed by Dan Hall and Leroy Yarbrough.

Two Jackson pastors—Claypool and First Church's Frank Pollard—took office as president of the alumni of seminaries, Southern and Southwestern. Each had been selected last year as president-elect.

Claypool succeeds W. C. Fields as Southern Seminary's national alumni president. Pollard succeeds Cecil Sherman, Asheville, N.C., as Southwestern's national alumni president.

Other Mississippians and former Mississippians were recognized or took part in some way on the agenda of last week's convention in Atlanta.

New Orleans Seminary gave an outstanding alumni award to Cecil Randall of Tuscaloosa, Ala., formerly pastor in Meridian; Southern Seminary named three alumni of the year; two of the three were former Mississippians Swan Haworth and John Allen Moore.

Brooks Wester of Hattiesburg is chairman of the search committee to find a successor to Porter Routh who is to retire in August, 1979 as executive secretary of the SBC Executive Committee. He was also elected chairman of the SBC Executive Committee.

Names of other Mississippians elected to office are on page 1.

Dotson M. Nelson, Jr., Birmingham pastor, former Mississippian, called for the tabling of a motion asking for a yes or no opinion poll concerning the ordination of women to the ministry. Mrs. Richard Sappington had introduced the motion and 20 minutes of discussion had followed it. Nelson said, "I question whether the Southern Baptist Convention should take an opinion poll since it might not be understood in the churches." His tabling motion was adopted.

William G. Tanner gave the report of the Home Mission Board and Grady

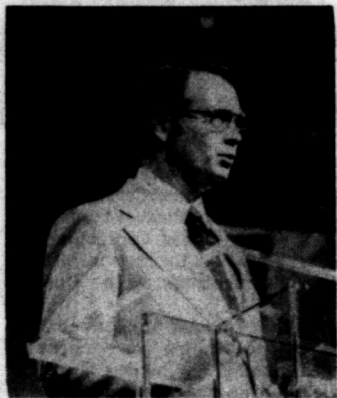
Cothen the report of the Sunday School Board. Tanner is a former pastor of First, Gulfport; Cothen is a Mississippi native. Both delivered addresses on Tuesday evening.

Charles Muller of South Carolina, formerly minister of music in Jackson, directed the congregational singing on Tuesday afternoon.

Paul Stevens, former Mississippian, gave the report of the Radio and Television Commission and Landrum Leavell, former Mississippian, introduced the report of the seminaries on Thursday morning.

Calvin Isaac, Philadelphia, Miss., chief of the Choctaws, led the benediction at the close of the Thursday morning session.

During the prayer service for spiritual awakening led by Forrest Pezoor on Thursday afternoon, Owen Cooper of Yazoo City was among those leading in prayer for special requests.



Bill Hardy, chairman of the Brotherhood Commission delivers commission report to the SBC. Hardy is minister of education at First Baptist Church, Columbus.

Dr. W. R. Isom of Pascagoula, age 81, was introduced as a special guest of the Brotherhood Commission. Isom wrote the first Brotherhood Manual, in 1929.

Following the speech by President Jimmy Carter on Friday morning at the Brotherhood Rally, William E. Hardy, Jr., of Columbus, chairman of the Brotherhood Commission, SBC, pronounced the benediction. (Hardy had assisted in the presentation of the report of the Brotherhood to the convention on Thursday morning.)

When former SBC presidents were introduced, Owen Cooper of Yazoo City was among them. So were James Sullivan and Carl Bates, Mississippi natives. Friday morning, Cooper presided at the Breakfast for Baptists in Agriculture, held at the Sheraton-Atlanta Hotel.

Russell Griffin, consultant, Brotherhood Department, Mississippi Baptist Convention, read the Scripture and led in prayer at the Breakfast for Baptists in the Arts at the Colony Square Hotel.

Dr. David J. VanLandingham, internist from Jackson, was one of the speakers at the Breakfast for Baptists in Health Services, at the Hyatt Regency.

Jerry Clower, Yazoo City, brought an address at the Breakfast for Baptists in Sales, held at the Atlanta Stadium Hotel. Pat Nowell, Tunica, trustee, Brotherhood Commission, SBC, led in prayer at the Breakfast for Baptists in Positions Requiring Technical Skills, at the Atlanta Townhouse. Paul Harrell, director, Mississippi Brotherhood, read the Scripture during the Breakfast for Baptist Young Adults in Search of a Vocation, held at the Sheraton-Biltmore.

John Lee Taylor, pastor, First Church, Grenada, was chairman of the Tellers' Committee in charge of the messengers' balloting.

Non-Minister Steals Show Among Pastors

(Continued from page 1)

minister; I'm a woman, a woman with a mother's heart."

In addition to Bryant, Southern Baptists pastors heard from a dozen other speakers during the two-day conference, including an open address by black pastor Fred Sampson of Detroit and a closing sermon by evangelist James Robison of Hurst, Tex.

During a brief business session they elected Homer Lindsay, Jr., pastor of First Baptist Church, Jacksonville, Fla., president. Lindsay succeeds Bailey Smith of Del City, Okla. Cecil Chambers, pastor of Centerville Baptist Church, Anderson, S. C., was elected vice president, and John Hatch, pastor of First Baptist Church, Lakewood, Wash., was re-elected secretary-treasurer.

Gene Henderson, pastor of Fairview Baptist Church in Columbus, Miss., and James Draper, pastor of First Baptist Church in Euless, Tex., were also nominated for Pastor's Conference president.

Speakers touched on a variety of subjects, from pleas for renewed emphasis on evangelism to exhortations for more Bible-based preaching along

with warnings about too much pride, jealousy and materialism in the ministry.

In his message, Robison criticized some of the "liberal" Southern Baptist pastors, saying that "if you are guilty of distorting spiritual truths through liberalism, you're not a Southern Baptist. You're not even a Christian."

He also condemned some of the "brethren" in the denomination for trying to exclude conservative, evangelical pastors who "refuse to bow down to potential god of denominationalism."

In a typical fiery message, W. A. Criswell, pastor of First Baptist Church, Dallas, challenged his fellow ministers to "stick to the unchanging, inerrant Word of God" in their preaching. Too many pulpits today are filled by "half taught, jackleg preachers" who only "rehash" what they have read and seen, he said.

Draper chided the ministers for allowing selfishness, jealousy and materialism to influence them as he called for more humility and unselfish service.

"It's amazing how many more souls could be saved if we (Ministers) didn't get credit for it," he said Draper, also warning the pastors about the danger of becoming "overconcerned" with "building up material possessions and bank accounts, when we ought to be concerned about preaching the Word of God."

John Bisagno, pastor of First Baptist Church, Houston, told the preacher that the present generation has been entrusted by God with the task of winning the world to Christ. He challenged the pastors to spend their primary energies on missions and evangelism.

Jim Henry, pastor of First Baptist Church, Orlando, Fla., sounded a similar note, stressing the importance of evangelism in the preaching ministry.

"The work of the pastor is to do the work of the evangelist. People have given many reasons for the decline of baptisms in the Southern Baptist Convention, but I believe the reason is that pastors don't have the work of evangelism in their hearts."

Henry also asked the ministers to take strong stands on moral and social issues, adding, however, that they could expect "persecution" for preaching on such subjects.

The conference also included addresses from Don Moore, pastor, Grand Avenue Baptist Church, Fort Smith, Ark.; Billy Weber, pastor of Northway Baptist Church, Dallas; evangelist Sam Cathey of Owasso, Okla.; Adrian Rogers, pastor, Bellevue Baptist Church, Memphis; Tom Elliff, pastor of Eastwood Baptist Church, Tulsa, Okla., and Joe Underwood, director of evangelism and church growth for the Foreign Mission Board, Richmond, Va.

Your best bet for a nightcap is a glass of milk, according to the University of Oklahoma researchers investigating sleep problems. Milk contains the amino acid tryptophan, a mild sedative. The study shows that subjects fall asleep faster, sleep more deeply, and spend more time in deep sleep after drinking this natural sedative.



All living Woman's Missionary Union executive directors and presidents gathered outside the Atlanta Civic Center Auditorium during the organization's annual meeting. Shown during the June 11-12 meeting are (l to r) Mrs. Helen Fling, former WMU president; Mrs. Marie Mathis, former WMU president; Mrs. A. Harrison Gregory, present president; Alma Hunt, former executive secretary; and Carolyn Weatherford, present executive director. (BP Photo by Paul Obregon)

WMU Challenges To Volunteer —

(Continued from page 1)

"Will my church and I be comfortable simply to melt into the society and culture while America struggles, gasps and dies and while the world stands on the brink of an unparalleled holocaust?"

A picture of conditions among migrants in this country was painted by Mrs. Elizabeth Newby, Cincinnati, Ohio, author of *A Migrant With Hope*.

Newby grew up in a migrant family, found Christ in a Southern Baptist mission and went on to get an education. But she said she dares not rejoice in her own release while others are in chains.

"In the dark perspiring faces of my people, one can read a lifetime of discrimination, poverty and poor health," she said.

Several Mission Service Corps volunteers were presented to the women during a series of on-stage interviews. They included the first MSC volunteers, Pastor Miles Elgin Lee and his wife, Jean, who are serving the River Heights Baptist Church, Menomonee, Wis.

William R. Wakefield of Richmond, foreign mission secretary for Southeast Asia, said people in many parts of Southeast Asia are tremendous responsive to the gospel but are like the 140 million Indonesians—a vast potential on a time bomb.

Davis Saunders, of Richmond, foreign mission secretary for Eastern and Southern Africa, said efforts are underway to get President Idi Amin to lift the ban on Baptist missionaries in Uganda.

Baptists were among the 27 Christian groups banned by Amin last September, but Saunders said Missionary Webster Carroll and his wife continue to serve in Uganda by restricting their ministry to meet people's physical needs and by distributing scriptures for the Uganda Bible Society.

Saunders also said a missionary couple, the Lynn Groces, are "maintaining a missionary presence" in Ethiopia where Sam Cannata and other missionaries were imprisoned or placed in detention last year.

Women's rights shared the focus with the rights of men, aging and underprivileged people in a message by author and counselor Elizabeth O'Connor of Washington, D. C.

O'Connor, whose books include *The New Community* and *Our Many*

Selves, said the woman's movement is a struggle to develop the gift of intellect but there's also a movement among men insisting on their right to express emotions.

"They (men) are claiming their right to tears, embraces and tender feelings," she said.

"The real issue between men and women today is the development of the whole person," said O'Connor who teaches in the School of Christian Living at the Church of the Saviour in Washington, D. C.

She said women are no longer willing for men to be the specialists in thought and to live out the intellectual life for them.

"I believe we're moving toward a day when men and women can be fully themselves with each other," she said.

A Southern Baptist Convention spokesman said 19 women will be among the 216 persons recommended to serve full or partial terms on boards of the 19 national SBC organizations.

America's treatment of its aging people also drew O'Connor's attention. "Only the wealthy, and not all of them, escape the severe deprivations that are the lot of the aged in the so-called advanced countries."

She called old age "the most precious time in life. It's the stage in which we draw upon the resources of a lifetime to do the difficult work of negotiating the passage into the presence of Him whom we say we love."

Air-Conditioner Roars; Messengers Mill In Aisles

ATLANTA — One well-dressed woman rode down the crowded escalators in the Georgia World Congress Center leading to the Southern Baptist Convention floor. Breathless with excitement and anticipation, she asked the nearest usher, "When does it start?"

The usher smiled, the convention had begun but you couldn't tell it by peering into the auditorium.

"This must be your first convention," the usher said, amazing the woman with his mystical abilities. But knowing a first-time conven-

Baptists Forego Supper

Give \$14,250

To World Hunger

ATLANTA — Messengers to the Southern Baptist Convention, asked Wednesday night of the convention to forego a meal and give the proceeds to world hunger, gave \$14,250 in the Wednesday night offering.

On Wednesday, Southern Baptists passed a resolution strongly encouraging observance of World Hunger Day, Aug. 2, 1978, previously set on the SBC calendar, and participation in the November World Hunger Conference at Ridgecrest (N.C.) Baptist Conference Center.

Southern Baptist giving to world hunger and disaster relief was at an all-time high in 1975 when \$1.67 million was given but it has since declined even though the world's hunger situation continues to be extremely serious, a disaster relief specialist said Wednesday.

W. Eugene Grubbs, of Richmond, Va., coordinator for hunger relief and disaster response for the Foreign Mission Board, says giving has fallen off because the problem does not have the prominence that it did during that time.

The program still exists and will continue to be serious until the end of the century, Grubbs said. In some areas such as Bangladesh it is not as acute but in other areas such as West Africa it is, and maybe even worse, he continued.

James F. McKinley, a Southern Baptist missionary serving in Bangladesh, says his country has not had a natural disaster since 1974 for which \$750,000 was sent through the Foreign Mission Board. Whereas there have not been thousands of people starving to death as they did then, he says they die every day from malnutrition.

At the Southern Baptist Convention meeting in Kansas City, Mo., in 1977, Southern Baptists were asked to study current world hunger conditions and how churches can respond and to consider a world hunger convocation. Such a convocation is scheduled for Nov. 20-22, 1978 in Nashville, Tenn.

A task force on world hunger formed by the Oakhurst Baptist Church, Decatur, Ga., instigated the resolution at the 1977 convention. Andy Loving, co-chairman of that task force, now says he is encouraged by what Southern Baptists have done through the Foreign Mission Board and through some local churches but he says Christians are morally obligated to do more.

Dutch Christian Wins Jewish Prize

NEW YORK (RNS) — Victor Kugler, the Dutch Christian who hid Anne Frank and her family from the Nazis in an annex of his office for two years, became the first recipient of the \$10,000 Roger E. Joseph Prize of Hebrew Union College-Jewish Institute of Religion here.

He received the honor the day before his 78th birthday, as a person "whose conduct or work enhances or encourages the values and ideals which derive from religious teachings."

Home Board Gives A Party



Men in straw hats dipped free ice cream—chocolate and vanilla—for the hundreds of Baptists who came to the Home Mission Board open house on Wednesday afternoon, June 14, in Atlanta. Refreshments were served under a striped tent on the Board's parking lot. Messengers and other visitors toured the seven-story Home Board building. William G. Tanner, director, Home Mission Board, was present during the early part of the afternoon. Also a new portrait of Annie Armstrong was unveiled. (Photos by Anne McWilliams)



New officers of the Southern Baptist Pastors' Conference are, from left, Cecil Chambers, pastor of Centerville Church, Anderson, S. C., vice president; Homer Lindsay Jr., pastor of First Church, Jacksonville, Fla., president; and John Hatch, pastor of First Church, Lakewood, Wash., secretary-treasurer. (SBC photo by Bill Bridges.)

Largest Convention Ever

(Continued from page 1)

tion deadline for the Equal Rights Amendment, reaffirmed earlier statements on abortion, affirming the "sanctity of life," and condemning "abortion on demand," and refused to add to or change its 1963 statement on the authority of the Bible as contained in the Baptist Faith and Message statement.

They also opposed pending tax credit for tuition, asked Israel to allow religious freedom within its borders to continue unrestricted, and condemned "the new racism," pornography, terrorism, and condemned alcohol as they did in nine earlier conventions.

The seminary need investigation was debated as to whether only the northeast should be considered, and it was suggested that a convention committee do the checking. Both suggestions were turned down by messengers who decided the executive committee could do the work

adequately.

The motion to ask for the evangelism efforts in connection with the Los Angeles convention in 1981, originally was to be offered as a motion to cancel the convention altogether. But George Bagley, executive secretary of the Alabama Baptist Convention, who made the motion, made several changes in his presentation, finally asking for the full convention to be held with additional time set for evangelism work. To cancel the convention or shorten the meeting time would take a constitutional bylaw change. The Home Mission Board was asked to coordinate the efforts.

Messengers invited Bill Hinson, pastor of First Baptist Church of New Orleans, to preach the 1979 convention sermon in Houston, and chose Randall Lolley, president of Southeastern Baptist Seminary, as alternate for the sermon.

ioneer was easy. If the woman had been a veteran of many Southern Baptist Conventions she would have realized that messengers often mill in the aisles, chat with friends or have a reunion right in the seats no matter what is happening on stage.

Some messengers never get inside the hall. And those who do often do not know what is happening, what vote is being taken...even when a prayer is being offered.

But messengers chatting in the hall defend their inattention.

"When I see some folks I've not seen in a long time, I will greet them. The fellowship is often as important as anything else," said a Florida pastor who has attended about 15 conventions. "And besides, I generally prefer to stand. Sometimes you have to move around to find a spot in the hall where you can hear."

Others complained about the sound system. Many messengers will move from aisle to aisle looking for a row that has good sound reproduction.

A youth director's wife from Kentucky attending her first convention reported the air conditioning in the hall seemed like "a second sound system."

One press representative covering the events said, "I've covered the Democratic and Republican national conventions and this one is worse than those (for people milling around and talking)."

A 14-year-old girl disagreed with the manners of many of the adults in the hall.

"If they're in the hall and talking they're disturbing other people. Perhaps the President ought to ask that if they're going to talk that they go outside," the St. Louis student said.

1,609 Southern Alumni Reunite

ATLANTA — A record 1,609 participants in the national alumni reunion of Southern Baptist Theological Seminary, Louisville Ky., heard a progress report on the seminary's \$10 million endowment-capital needs campaign and elected John Claypool, pastor of Northminster Baptist Church in Jackson, Miss., as national alumni president.

Convention Sermon

The City Of God — The Hope Of His Calling

Jesse C. Fletcher

JESSE C. FLETCHER, president of Hardin-Simmons University, Abilene, Texas, is a graduate of Texas A & M University, College Station, Texas, and Southwestern Baptist Theological Seminary, Fort Worth, Texas. He is the author of Bill Wallace of China, published by Broadman Press. He is the former pastor of First Baptist Church, Knoxville, Tenn.

Southern Baptists were jolted this spring by news that baptisms had declined ten percent over the previous year. We are people so committed to evangelism and to missions that such news reached right to the heart of our sense of who we are. Since then, there has been an abundance of analysis suggesting what went wrong. Leadership has been questioned, new programs called for, spiritual insufficiencies cited, and theological presuppositions questioned. Older heads in our midst point out that such declines have come before and have often served as the catalyst for new waves of witnessing fervor.

Frankly, I am more concerned by a statistic that is not available and yet lurks ominously beneath the numbers we do have. It is that statistic which would total the numbers in our midst who don't letter out, don't die, don't change denominations, but who simply don't show.

Recently on NBC's "Today" show one of the founders of Youth for Christ was featured in a shocking interview. The man has renounced Jesus Christ, has become an evangelist of apostasy. Doomsdayers are not surprised, calling this a sign of the last days. But others tremble when such influential people take the floor against what we hold so dear. I think such anxiety is wasted on apostates. The bigger problem is the negative influence of the "don't show" crowd.

These people don't have to say a thing. The way they live and the impotence of their faith on every aspect of their lives lodge a powerful testimony against the good news that Jesus commanded. We should preach everywhere. It is the kind of impassive evil that Jesus denounced so scathingly in the parable of the talents.

Because of the hosts of such people in our midst, it is my conviction that our crisis is not in evangelism but in discipleship. Evangelism is a by-product of discipleship, not the other way around.

Analyze the Great Commission. The verbs in order are: reach, teach, baptize, teach. What we dropped is the key verb—the failure to teach those things that help a new child of God understand what his new life is all about.

In Ephesians 1:18 and following, Paul prays a beautiful prayer for the Christians in that embattled church. At the heart of his prayer is his plea that "the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. . . . I believe our discipleship crisis is caused by a failure to understand the hope of our calling. Too many baby Christians know they belong to Jesus Christ but they don't know what happens next. They have been told to wait for His coming, but they don't understand the meaning of the in-between time.

Perhaps it is time that we declared an open book test. Do you remember those tests where the teacher decided to give you the benefit of every doubt and let you have the book before you and even give you access to the answers at the back to see if you could work the problem? God has given us the book. Too few of us open it much less open it at the back to find out what the answers might be.

Now if you are flipping through your Bible wondering where the answers are, try Revelation 21.

Why Revelation . . . Because in the 21st chapter of Revelation that for which Paul has prayed that the eyes of our understanding might behold—the hope of our calling—is revealed in the vision of the Holy City of God.

Remember the problem. It is a lack of a sense of discipleship—of a clear-eyed understanding of the hope of our calling. Now what are the answers we find here in the back of the book?

We Are Pilgrims Seeking That City

Answer number one emerges as we see the Holy City, the new Jerusalem, coming out of heaven. It sends us back to the very beginning of the book to a man called Abraham whose spiritual children we have become in Jesus Christ. In Genesis we are reminded that Abraham was a man who went out under the leadership of God seeking "a city whose builder and maker was God."

One of the first difficulties we face as young Christians is our willingness to be pilgrims. Yet if we are seeking to know and follow the leadership of God, we must be pilgrims. He will not leave us where He found us. He will lead us to higher ground. The scripture says ye

shall be my witnesses. This is not an option; it is a fact. But then He tells us to "go ye," and we have been dragging our heels at this point. If we catch the notion of pilgrimage then the notion of going follows.

Pilgrims must be willing to go. Being a pilgrim means we are willing to leave the place where Christ found us. That may mean leaving habits, patterns of speech, business practices, immoralities, insincerities, and many other things that our unwillingness to leave has left our witness so compromised.

When did you last leave something? When did you last decide that something was childish and you could put it away now and step to more mature ground? When did you last leave some self-indulgent habit or when did you last let go of some material security blanket?

Pilgrims are not only a people leaving something; they are also people going somewhere. When I was seeking God's leadership regarding the post that I now hold and facing the dread thought of having to leave the exciting church where I both loved and was loved as I never thought I could do or be, I came across a quote from Abraham Lincoln. Lincoln was struggling over the Emancipation Proclamation. Certain ministers had come to him and told him that it was the will of God that he sign it. Other ministers had told him that it was the will of God that he not sign it. Lincoln mused, "It seems to me in a matter in which I am so deeply involved God would show me that His will is." Then Lincoln added, "If I could know what it is, I would surely do it."

In my search for God's leadership I said to God, "If I can know what your will is, I will surely do it." As pilgrims we are a people who must be committed to knowing what the will of God for our lives is and just as committed to doing it.

Another Truth

But there is another truth that emerges in this first answer. Being a pilgrim means that we must not settle in the wrong places. Lot was the classic example of a man who settled for a Sodom and Gomorrah instead of seeking a city whose builder and maker was God. Too many Christians wonder where the zing went, wonder where the joy is, wonder where the power is; and all the time they fail to examine the Sodom and Gomorrah in which they have settled in the valley of secularism instead of following the laboring figure of Abraham struggling up the heights, seeking something grander.

As John saw the Holy City of Jerusalem coming down out of heaven, God revealed to him and to us that we can settle for nothing less. We are pilgrims, "seeking a city whose builder and maker is God."

God Is Preparing Us To Live In That City

But answer number three may be the true key to the problem of our powerless witness, our milling confusion, our failure to have the "eyes of our understanding enlightened by the hope of our calling." God is even now preparing us to live in that city.

Salvation does not mean that we simply receive title to a future inheritance that we file away until that time comes. Being born again means commencing a new life, and growth is inherent in commencing new life. God is about the business of changing us through growth.

What is He changing us to? It is not just a matter of changing our habits or reforming our lives. He is, in fact, changing us into the image of His Son.

We have been reading a lot about human cloning of late. One man has written a book in which he claims that a clone of a wealthy man has been reproduced and is alive and well and approximately a year and a half old. Don't be surprised by this, brethren. Satan has tried to counterfeit everything God has ever done. In Jesus Christ a spiritual kind of cloning has been going on. We are being conformed in the image of His Son. He is to be the first born among many brethren. But don't mistake this kind of cloning. We are being made over from carnal to spiritual beings.

God's cloning reveals that each of us have a unique pattern that can only come into full bloom when we are in the spiritual image of Christ. That is the reason His individual plan for our lives is so important. That is the reason His particular purpose for us and the unique gifts that He has given any one of us is so significant.

Sometimes we resent those that He brings into our churches and those with whom He calls us to live. Let us remember that each one provides an important lesson. We are being prepared to live together in that city. If we can't learn to live with one another in our churches, brethren, we are not yet ready to reign with Him in the city of God. And that is precisely what we are to do—reign. The scripture promises us that this life is to train us to reign with Him.

We have clutched Romans 8:28 to our breast as a kind of a spiritual teddy bear. Yet we have overlooked the real meaning of that great passage. That meaning is found in Romans 8:29. The reason all things work together for good for those who love God and are called according to His purpose is that God is buying up every experience, every event, yes, even every failure in our lives, every wrong turn in our lives. He will not be defeated by our resistance. He will continue to conform us to the image of His Son. The excitement of the Christian life and the dignity of the Christian life is that every single event yields meaning. The reason so many Christians have wandered off to the sideline without any sense of direction is that they don't understand that God is at work in their lives.

The answers are there, brethren, in the back of the book.

Evangelism And The Hope Of Our Calling

But I began by citing a crisis in evangelism that I suggested was in reality a crisis in discipleship. How will these discipleship answers effect evangelism?

For one thing, pilgrims are natural witnesses. When people see people on a journey, they want to know where they are going. More, pilgrimage is a contagious thing, especially for people milling about without purpose.

For another thing, the forerunner of the Christian pilgrim's destination, the city of God, the church of Jesus Christ is also a powerful witness. Where a local church's fellowship provides nurture, support and spirit-gifted ministry, it's an almost irresistible witness to millions of people waiting to come in from out of the cold.

But the most effective aspect of such discipleship is the power of a changed life.

"What happened to you?" has been the opening line of soul-winning dialogue throughout the centuries.

So let us renew our pilgrimage toward that city "whose builder and maker is God."

The Church Is The Forerunner Of That City

Answer number two is that we are not left with only a vision, but God has given us a present down payment on that future reality. In verse two of this 21st chapter the Holy City is referred to as coming out of heaven "prepared as a bride for her husband" and again in verse 9 the angel says to John, "I will show thee the bride, the Lamb's wife." The New Testament is perfectly clear about the bride of Jesus Christ. It is the church. Now the city of God is represented as the bride. Why? Because the church is even now the forerunner of the city of God. God has allowed us to be baptized into a body of believers and bonded into a fellowship of spirit-gifted people as a foretaste of the glory to come. And this answer may be more of a problem to you than is the problem. Why?

For one thing it is hard for us to iden-

tify cities with heaven despite Christ's reference in the Gospel of John to a place with many mansions being prepared for us. We live in a day and time in which cities all around us represent not strength, not joy, not well being, but corruption, danger, darkness, violence, decadence.

Some believe the city of God is meant to speak to our cities, that we should draw inspiration from the ultimate blueprint to reform the present reality. The only trouble is it's not our cities that constitute the present down payment—it is our churches.

This may be your second problem. Your church is hardly a place where you would want to spend eternity. I didn't say it was complete; I didn't say it was finished; I just said it was a forerunner.

But at this point perhaps your two problems can help each other. First of all the nature of the city is that it provides a matrix of mutual support and ecology of well-being. The city is supposed to provide protection and fellowship as well as nurture. That our cities don't provide these things represents the impact of sin and the reality of the powers and principalities of this world.

But the church is supposed to be a different matter. The church is supposed to represent in its fellowship a place where we can be mutually nurtured in Jesus Christ. In Ephesians 2:19-22 we are called "fellow citizens with the saints of the household of God." In the church we are to have a mutually nurturing citizenship. Jesus Christ is to be the cornerstone, the very heart of our relationship together. In verses 21 and 22 we find that we are actually being joined together in such a way that God can supply all of us with our spiritual needs.

The reason so many of our people are starved into a lethargy and impotence that denies the very reality of the gospel is that they have let themselves become separated from the body, or let's accept some of the responsibility—the body has let some of its members become separated from it.

Our sin is regarding our churches as corporations of some kind that must show a bigger profit this year than they did the year before. We have even defined the profits in terms of the crassest kinds of statistics. Brethren, the church is a spiritual entity empowered by the presence of God Himself.

Look to verse 22 in Revelation 21. There is no temple there "for the Lord God Almighty and the Lamb are the temple of it." Look in verse 23, "for the glory of God did lighten it, and the Lamb is the light thereof." Did He not promise that "where two or three of you are gathered together in my name, there am I in your midst?" When we gather and worship with our fellow believers, let it be in the holy awe that recognizes the presence of God. Let us regard our brothers and realize that we are fellow citizens, and we will one day be joint heirs with Christ.



Jesse Fletcher, president of Hardin-Simmons University, Abilene, Texas, delivered the convention sermon to messengers on Wednesday morning of the 1978 Southern Baptist Convention at the Georgia World Congress Center. (SBC Photo by Van Payne)

Spaniard Visits To See How Religious Freedom Works

ATLANTA.—The religious affairs director for King Juan Carlos of Spain came to Atlanta Monday to observe the Southern Baptist Convention because "it's one of the most important religious meetings in the United States."

Eduardo Zulueta, an attorney and diplomat for Spain's "government of the monarchy," as he described the rule of Carlos, traveled to the United States as an official representative of the government to gather information and suggestions for Spain's religious freedom law.

Zulueta said he expects the religious freedom law to be the first one passed by the Congress shortly after the new constitution is approved by public referendum and the Congress.

Traveling with Zulueta was his close associate in drafting the new law, Jose Cardona, pastor of the Second Baptist Church in Madrid, which cooperates with the Southern Baptist Convention through the Baptist World Alliance.

Cardona is executive secretary of the Evangelical Commission of Churches for Religious Liberty, a group of churches banded together for mutual support.

According to Zulueta, "each time the government needs to deal with something concerning Protestant religions," he contacts Cardona.

In essence, Cardona represents every religion except Roman Catholic. Prior to January, 1976, Cardona reflected, Roman Catholics were the official and only accepted religion in Spain.

In broken English, Cardona explained that the cooperation of Zulueta marked a radical change in the country's policy.

"We feel that our country cannot have a democracy if we don't have freedom of religion . . . especially in Spain where that question has always been a hot issue," said Zulueta who has served in the U.S. embassy, the United Nations and in the Spain's embassy in the Vatican.

The law to be drafted on religious liberty will draw guidelines to establish what is a religion and what is not. "We don't want to leave that question open so as to permit the government to decide," Zulueta said.

The first wealth is health. — Emerson — The Conduct of Life.

Ministers' Wives Advised To Use Personal Crises

ATLANTA.—More than 600 Southern Baptist ministers' wives were advised here to use the experience gained from working through personal crises to help others with similar problems.

Marge Caldwell, author, counselor and lecturer from Houston, said, "Your valleys are the most important thing that will happen in your life."

She cited her father's alcoholism, the death of a fiancé three weeks before their marriage, and an extended period of depression as crises that have enabled her to better understand

and help people.

Out of everything God does bring beauty and love," she said.

Officers installed for 1979 were Mrs. Virjama (John) Hamilton, Ames, Iowa, president; Mrs. Grace (Ralph) Langley, Houston, Tex., vice president; Mrs. Lola (Jon F.) Meek, Syracuse, N. Y., recording secretary-treasurer; and Mrs. Margaret (Linwood) Peterson, Roanoke, Va., corresponding secretary.

Mrs. Carolyn (James) Coggin, Fort Worth, Tex., was elected president for 1980.

Gaza Medical Missions — Education And Healing

By Ruth Fowler

GAZA.—Exams are coming up and the nursing students are anxious. At their request the teachers pray for them.

Not unusual for a Baptist hospital perhaps, except that these students are Muslims who believe Christ was only a prophet and the teachers are Christians who believe Christ is the Son of God.

Southern Baptist missionary personnel in Gaza are often asked to pray for the special needs of their students. The students have come to believe that God will answer the prayers of the missionaries.

This three-year nursing school and other training programs associated with the Baptist Hospital in Gaza have come to be an important means of witness. Teachers visit each student in his home, where they have opportunity to meet and talk not only with the student but his whole family.

On such a visit recently, two missionary nursing teachers were warmly welcomed by Hisham, one of their students. Hisham, who like most Arabs is known mainly by his first name, explained later that until the teachers' visit his family had not been speaking to one another because of a disagreement. But they joined with him in welcoming the missionaries and a reconciliation took place.

He told the missionaries he would like them to pray for his family, and also for his two brothers who are separated from them. One is in Lebanon and the other in prison.

In addition to having missionaries visit them, the students see these Christians practicing their faith in the day-to-day work routine and some of

the traditional prejudices fall away. Many of the students are Palestinian refugees and still live in refugee camps. They must overcome traditional Muslim prejudices against Christians and also their anger at the support some Christians give Israel.

Time is an advantage in missionary witness to the students. In the course of the hospital's ministry, patients often come and go quickly, but the students are at the hospital for as long as three years.

Many of the students continue to work at the hospital after graduation, giving missionaries an even greater opportunity to witness to them. When they do leave they take their new ideas about Christ and Christians to other parts of Gaza.

Every physical therapy assistant working in Gaza was trained at Baptist hospital, as were many of the nurses.

Training programs there also include X-ray technician studies. In addition, the hospital has trained the anesthetist and operating room technician who are currently working there.

Most of the students have Muslim parents and social pressures against the students' accepting Christ in His full significance are tremendous. But missionaries are hopeful. They feel that perhaps when these students become the family authorities they will allow their children to become followers of Christ.

Until then, missionaries continue to pray for the students and the students continue to join with them in believing that God through Christ hears these prayers.

(Ruth Fowler, staff writer-consultant for the Southern Baptist Foreign Mission Board, visited Gaza during a recent trip to the Middle East.)

Religious Education Meet Draws 387 People

The Southern Baptist Religious Education Association drew 387 participants to its Atlanta meeting, electing Charley Lowry of Alexandria, La., director of church program services division, Louisiana Baptist Convention, and president-elect, Lawrence Klemmner of Fort Worth, minister of education and administration for Travis Avenue Baptist Church.

Others elected were vice president, Robert S. Cook of Jacksonville, church

training department, Florida Baptist Convention; vice-president, Hazel Morris of Fort Worth, assistant professor of childhood education, Southwestern Baptist Theological Seminary; secretary-treasurer, Melva Cook of Nashville, family ministry department, Sunday School Board; and assistant secretary-treasurer, Harriett Buff of Columbus, Ga., church member at Eastern Heights Baptist Church.



A patient in the physical therapy unit of Gaza Baptist Hospital receives help from Southern Baptist missionary Jarrell D. Peach. Peach and the assistants he trains offer rehabilitation for burns, arthritis, polio and other problems. Every physical therapy assistant serving in Gaza was trained at Baptist Hospital. (FMB photo by Ruth Fowler)

Senior Adult Day Added To Calendar

ATLANTA.—Southern Baptists took just a minute during their annual convention to make May 4, 1980, a day for senior adults.

The first Sunday in May in 1980-83 will be Senior Adult Day for people and churches of the Southern Baptist Convention. Messengers to the convention's annual session quickly approved the suggestion to add the observance to the denominational calendar.

Southern Baptists will observe Senior Adult Day on May 4, 1980; May 3, 1981; May 2, 1982; and May 1, 1983.

Starkville Chapel Bells Invited To Brazil For 16-Day Mission Tour

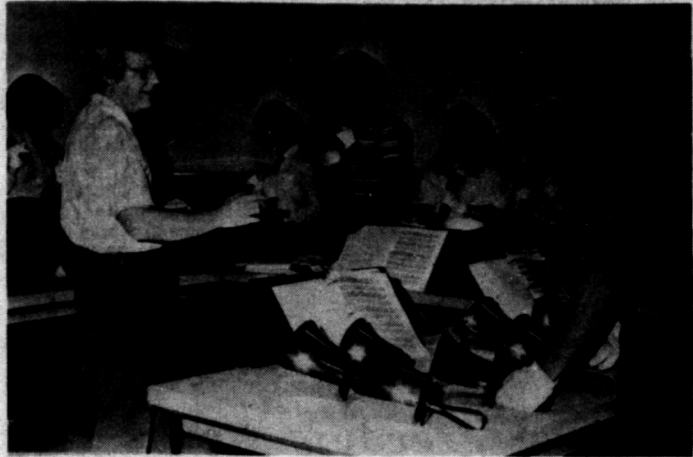
The Chapel Bells of First Church, Starkville will depart July 24 for a 16-day mission tour to Brazil.

Organized in 1973, the Chapel Bells group has 12 members and is the most advanced bell ringing group of six in the church. They attended the National Handbell Festival in St. Augustine, Fla., and have performed in 18 states and Washington, D.C.

The Baptist missionaries in Brazil and the Foreign Mission Board of the Southern Baptist Convention invited the group to make the two-week mission tour in the country.

Since there is only one set of handbells in Brazil—at the Baptist seminary in Recife—the missionaries anticipate enthusiastic response. The focus of the tour will be in Belem, Recife, Rio de Janeiro, Brasilia, and Manaus.

The group will ring several times a day, playing concerts in churches, schools, concert halls, on Army bases and on nation-wide television. The



The Chapel Bells, Truitt Roberts, director.



Destination: Brazil.

Bruce Hilbun

Dies At Laurel

Bruce S. Hilbun, retired minister, died in a Laurel hospital June 6, after a brief illness. Funeral services were held in West Laurel Baptist Church, June 8, and burial was at Big Creek Cemetery.

Hilbun was an active Baptist preacher for 62 years. He was born November 15, 1893, converted June 11, 1914, and surrendered to preach August 12, 1916. He was pastor in New Orleans; Springer, New Mexico; East Los Vagus, New Mexico; of numerous churches in Mississippi. His last active pastorate was in Mobile, Ala.

He spent 40 years as a pastor and 20 years as an evangelistic and conference speaker. He was four years state evangelist for the Mississippi Baptist Convention. In his churches and in over 1,000 revivals he saw over 10,000 professions of faith and thousands of other vital decisions. He was a strong stewardship preacher.

He is survived by his wife, Cammie Miller Hilbun; five sons, 12 grandchildren; six great-grandchildren; and one sister. His sons are Billy S. of Dallas; John C. of Jackson; Robert B. of Laurel; Joel P. and Thomas E. of Baton Rouge. Three of the sons are pastors.

Curtis Burge will begin his pastorate at First Church, Greenwood, June 18. He has served churches in Mississippi, North Carolina, and Georgia. For the past ten years he has served Serwood Church, Albany, Ga.

Burge received his B. A. degree from Mississippi College, and his Master of Divinity from New Orleans Seminary. He has completed all residence and course work for his Doctor of Ministry from Golden Gate Seminary.

Mrs. Burge, the former Barbara Nell McNeese, attended Baylor and William Carey College. She graduated from Albany Junior College. She is a registered nurse. The Burges have three children.

Bill Wyser has resigned as pastor of Pinecrest Church, Jackson County.

churches they'll visit will include several different denominations. "We hope to be goodwill ambassadors for our state and our country too," said C. Truitt Roberts, minister of music and director of the tour group.

The young people will also help conduct some classes on handbell techniques while in Brazil.

The tour will be a working one with sightseeing and recreation a by-product. In each of the cities, the group will live with missionary families and observe their work while there.

In preparation for the trip, the Chapel Bell members are learning arrangements of several Brazilian tunes, including the country's popular "Serenade."

"Our concerts will include secular, religious, and patriotic music," said Roberts.

Members of the Chapel Bells include Charles Guice, John Lewis, Ricky Nash, Steven Daniel, Phyllis Combs, Sherry Hall, Steve Kean, Becky Hedlin, Sandy Mitchell, Suzanne Brent and Jackie Coley.

In addition to the group, included on the tour will be Mrs. Mary Roberts, Stephanie Roberts, and Mrs. Kathy Anderson.

The Chapel Bells have performed for such community projects as National Library Week, a state Business and Professional Women's meeting, a State University Days for Senior Citizens, a state meeting of National Secretaries Association, a state meeting of the Mississippi Extension Homemakers Council, and weekly meetings of local service clubs. "We try to ring for every invitation we get when the young people's schedules permit," said Roberts.

Although parents of the members will pay for most of the tour expenses, many individuals have contributed toward the expenses.

Lindsell Elected President, BFMF

ATLANTA—Harold Lindsell, editor of Christianity Today, was elected president of the Baptist Faith and Message Fellowship.

Lindsell, who retired May 1 from the editorship of the evangelical magazine, succeeds LaVerne Butler, pastor of Ninth and O Baptist Church in Louisville, Ky., who was president of the conservative organization for three years.

Staff Changes

Randel N. Trull has been called as pastor of Briarwood Drive Church, Jackson, and will begin his ministry July 1. Born in Oklahoma City, he grew up in East Texas.

He graduated from East Texas Baptist College where he met his wife, Sheila, from Shreveport.

Trull received his Master of Divinity degree from Southwestern Seminary in 1975. He has since finished the resident requirements at Southwestern for the Doctor of Ministry degree. For the past two years he has served as minister of evangelism for First Church, Oklahoma City, Okla. The Trulls have two children.

Clayton Hart is the new pastor of New Salem Church at McCall Creek. He went there from the Fellowship Church at Vernon, Ala. A graduate of New Orleans Seminary, he previously served Westview Church, Jackson.

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NAMES IN THE NEWS



Perry C. Perkins (left), minister-church relations consultant for the Mississippi Baptist Convention, was at the Southern Baptist Sunday School Board, Nashville, recently to attend a meeting of state Baptist convention representatives in the area of minister-church relations. With Perkins is Brooks Faulkner, supervisor of the career guidance section of the board's church administration department.

Howard Lee Boyd of Greenville, received the bachelor of arts degree in biblical studies from the Criswell Center for Biblical Studies in Dallas, Tx. He was recognized during graduation ceremonies held May 14. The school offers a bachelor of arts degree, master of ministry and a three-year program for a diploma in biblical studies.

The Northwest Pastors Conference met at the Sardis, First Church in May and elected officers for 1978-79. Officers are: president, Millard L. Swinney, pastor, Abbeville, First; program chairman, Duall Corbett, pastor, Como; secretary, Ervin Brown, director of missions, DeSoto Association; music, Ben Scarborough, pastor, New Prospect Church.

Raymond L. Spears, minister of outreach at Alta Woods Church, Jackson, received the Doctor of Ministry degree in graduation exercises at Southern Seminary earlier this month. Spears is a graduate of the University of Southern Mississippi and had served as pastor and staff member for churches in Indiana and Louisiana prior to coming to Alta Woods in 1976.

James B. Henry, pastor of First Church, Orlando, Fla., will be the guest speaker for the sixteenth annual Pastors Conference, which will be held July 10-14 at New Orleans Seminary. Other speakers will include Thomas Starks, Baptist campus minister and teacher of religion at Southwestern State University, Springfield, Mo., and several NOBTS professors, including Harold Bryson, Harold Rutledge, Billy K. Smith, Leroy Yarbrough, and Ray Frank Robbins.

Ann Rayburn, daughter of Tom Rayburn and Mrs. Rayburn of Booneville, a junior piano major at Union University, Jackson, Tenn., has been appointed a summer missionary with the Home Mission Board. She will be serving with five other students and has been assigned to the Jackson Heights Baptist Chapel, Jackson Heights, N. Y.



Calvary Church, Columbus, honored its pastor Jerry W. Stevens, May 31, on his anniversary. After a dinner in the new Fellowship Hall built under Stevens' ministry, a program was presented in honor of the Stevens family. Bob Peebles, interim minister of music and youth, expressed gratitude for the pastor's service. A money tree and other gifts were presented to the family. Pictured with Stevens are his wife Bonnie and their daughters Sheri and Traci.

Missionary News

Mr. and Mrs. J. Wendell Powers, missionary associates to Taiwan, have arrived in the States for furlough (address: c/o Mr. H. Inmon, Rt. 1, Saulsbury, Tenn. 38067). The former Laquita Inmon of Mississippi, she was born near Bruce and also lived in Lula.

Mr. and Mrs. James P. Gilbert, missionaries to Ecuador, have returned to the field (address: Mission Bautista, Pto. Francisco de Orellana, Nororient, Ecuador).

How quickly the body absorbs good news, like an unexpected call from a friend long unseen, or the doctor telling us that we are in top trim! There is so much to know as to the power of the mind, and how it can be used to glorify this wonderful body of ours. Just a little kindness can enrich an entire day, or make it notable. Happiness is indeed a wonderful tonic. — Geo. Matthew Adams.

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Revival Dates

Briarwood Church (Meridian): June 25-30; John D. Hopper, pastor, Southside Church, evangelist; evangelist singer, Hubert Greer; services 10:45 a.m. and 7 p.m. Sunday; 7:30 p.m. Mon.-Fri.; Thomas J. Wood, pastor.

Fannin Church (Rankin): June 25-30; Clarence Cutrell, evangelist; James Netherland, music evangelist; Sunday services 11 a.m. and 7:30 p.m. weekday 7:30 p.m.; Carl E. Talbert, Pastor.

Clara Church (Wayne): June 25-30; Jimmy Talley, evangelist; N. L. Shoemaker, Jr., music director; Linda Jones, organist; George W. McNeese, pastor; services at 7:30 p.m.

Union Church (Franklin): starting June 25; Roy L. McKay, evangelist and pastor; Tom Wells, song director.

New Hope Church (Leake): June 25-30; Rev. John R. Espy, Monticello, evangelist; David Pickel, music evangelist; Sunday services 11 a.m. (followed by dinner on the grounds) and 7:30 p.m.; week night services 8:00; morning devotional services Monday, Wednesday, Friday at 10:30 in homes of church members; James H. Young, Jr., pastor.

Pocahontas Church, Jackson: June 25-30; Lannie Wilbourn, pastor of Pinelake Church, Jackson, evangelist; Ken Brookins of Mississippi College, music evangelist; services 10:30 a.m. and 7:30 p.m.; Mike Everett, pastor.

Bond Church (Neshoba): June 25-30; Jack Turner of Columbia, preacher; Bill Cumberland, singer; Curtis Tucker, pastor.

First, Crystal Springs: June 18-23; full-time evangelist, Perry Neal of Montgomery, Ala., doing the preaching; Herman Milner, Jr., minister of music-education, First Church, Carthage, leading the singing. Services at 10 a.m. and 7:30 p.m.

Coldwater (Neshoba): June 25-30; services at 10:30 a.m. and 7:30 p.m.; J. W. Coker, pastor of Southside Church, Andalusia, Ala., evangelist; Alvin Moore of First, Philadelphia, leading music; Albert McMullen, pastor.

Evergreen (Wayne): June 25-30; Dickey McAllister, pastor of Pleasant Grove Church, evangelist; Lavon Welborn of Sharon, leading the singing; Sunday morning at 11, followed by dinner on the grounds and an afternoon service of singing; no Sunday night service; during week at 7:30 p.m.; W. O. Phippen, pastor.

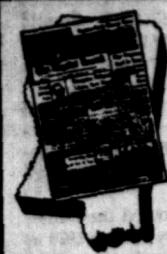
Byram Church, (Hinds-Madison): June 25-28; James Autry, pastor of First Church, Westwego, La., evangelist; Pete Bates, music evangelist; Sunday services, 11:00 a.m. and 7:30 Mon.-Wed., at 7:30 p.m.; Henry Bennett, pastor.

Mt. Nebo Church, Rt. 1, Collinsville: June 26-July 2; James Parker, Oakland Heights Church, Meridian, evangelist; Allen Hill, First Church, Union, music evangelist; services 10:30 a.m. and 7:30 p.m.; Charles Davis, pastor.

Rock Bluff Church: June 25-30; S. W. Valentine, evangelist; George Dukes, music evangelist; Sunday morning and afternoon services, but no Sunday night service; dinner on the grounds Sunday; Mon.-Fri. at 7:30 p.m., Jerry Measells, pastor.

Lakeshore Church (Hinds): June 25-30; Gary M. Bowlin, pastor and evangelist; Douglas Hearn, music evangelist; services 7:30 p.m.

Not in the clamor of the crowded street,
Not in the shouts and plaudits of the throng,
But in ourselves, are triumph and defeat. — Longfellow — The Poets.



Just For The Record



COLDWATER FIRST BAPTIST YOUTH CHOIR presented the musical "Greater is He" to a capacity crowd Sunday evening, May 21. The choir, pictured with their director Mrs. Barbara Taylor, (Wyn Tindall not pictured) received a standing ovation. The musical, a challenge to live out the Christian life by the power of the Holy Spirit, is based on 1 John 4:4. "Ye are of God little children and have overcome them; because greater is He that is in you, than he that is in the world." If a church or organization is interested in scheduling them for a concert, they may contact Mrs. Taylor at 622-7523 or the church office 622-7901.



FIRST CHURCH OF OLIVE BRANCH recently held note-burning services for their new 72-passenger international bus. This bus was purchased in March with a two-year note. However, due to the faithful giving of God's people, it was paid off in three months. Pictured from left to right are Richard Samsel, Chairman of Bus Services; Carl Gargano, Chairman of Finance; and P. J. Scott, Pastor.

MT. NEBO CHURCH, Route 1, Collinsville will observe its annual homecoming on June 25 beginning with Sunday school at 10:00 a.m., lunch at noon and an afternoon service at 1:30. The day will consist of a memorial service, special singing and remarks by former pastors. Charles Davis is pastor.

MORRISON HEIGHTS CHURCH, CLINTON, will hold a reception on June 25 in honor of its new pastor, Kermit McGregor, his wife, and two children. The reception will be from 2 to 4 p.m. in the New Fellowship Hall at the church. McGregor began his duties at the church on June 4. He moved there from Temple Church, Hattiesburg.

LEXIE CHURCH, TYLERTOWN will have Homecoming Day on June 25. Jerry Smyth, former pastor, will be the featured speaker. Earl Surber, pastor, says, "This day will be enhanced by dedication to God of several items which have been assets to our worship services: new lighting for the sanctuary; new robes for the sanctuary choir; new public address equipment." Services will continue through the morning and afternoon only.



The Cradle Roll Department of FIRST CHURCH, CARTHAGE, recognized the church's babies and their parents, presenting each child with a long stemmed rose. J. B. Miller, pastor, then presented Mrs. W. M. Scrivner an orchid in recognition of her 38 years of service with the Cradle Roll Department.

The church family expressed thanks to Mrs. Scrivner for her faithful dedication to the church's ministry and for her Christian example.

I have never been hurt by anything I didn't say.



WOOLMARKET CHURCH, BILOXI, broke ground June 4 for an addition to the auditorium. This area will provide class room space and choir room with locker and robe storage. A professional quality sound system will be installed in the auditorium and 3,000 sq. yards of paving will provide additional parking space. Woolmarket is located in one of the rapidly expanding areas of the Mississippi Gulf Coast. In this photo are Long Range Planning Committee members who projected the first stages of work. Front row, left to right, Gerald Lott, Mrs. Connie Sherman, Mrs. Nancy Dukette, Rudy Hurst, Mrs. Mildred Loflin, and Russell Naron, pastor. Back row, (left to right) Bruce Roberts, Jerry Cook, Dennis Boyette, and Keith Rogers, minister of music. Not pictured are Gerald Barnes, Bob Williams, and Paul Coffield. The Building Committee: Don Ball, Chairman, Benny Douglas, Vice Chairman, Bruce Wilson, Rudy Hurst, and Harry Bridge.



NEW HOPE CHURCH, LEE COUNTY observed Senior Citizen Day on April 30. There were 30 senior citizens present. Dan Webb, chairman of deacons, presented a gift to the oldest member and the man and woman who had been members longest. The church honored the senior citizens with lunch. Lyndie Davis is pastor.



SHUBUTA CHURCH, Shubuta, burned a note on May 14. In the picture are the deacons serving in 1973 when the pastorium was purchased. Left to right: Roscoe Jones, U. C. Wells, Ralph McLendon, Mark Mason, V. L. Hutto, chairman, and the pastor, Avery Jones. The pastorium was bought for \$30,000 and the note was made for \$18,000 and paid in full April 10, 1978. Also on May 14, the church observed homecoming.

Team Translates New Testament Into Kiswahili

FORT WORTH, Texas (BP) — Douglas Waruta, a student at Southwestern Baptist Theological Seminary, has helped an interdenominational team of translators achieve a "first" in Africa.

Waruta's team, after four years of intensive work, has produced the first translation of the New Testament into the Kiswahili language done by nationals for nationals. The current Kiswahili version of the Bible, in use for 25 years, employs archaic expressions and too-long sentences, according to Waruta.

Waruta, proficient in koine Greek, said the translators, which included an Anglican and a Roman Catholic, used "dynamic equivalence" as the principle in their translating. "This," he explained, "is what the Biblical materials are saying and how we can put it into our language so that people can understand what the author was saying in his time."

The men did not want a book of "theological jargon." For example, instead of simply using the word "justification," the new translation says "God's way of making people have a good relationship with Him."

At the same time, Waruta contends the new version is not a paraphrase. "A paraphrase tells more than is actually there," he said. Waruta and the others consider the new version to be faithful to the original meanings and text.

Every two months, while working on the text, the three men would take two weeks to confer with church leaders in various countries about the new translation.

Graham Will Visit Poland

Evangelist Billy Graham has confirmed the dates of October 6-16, 1978 for his forthcoming visit to Poland. It will be Graham's second preaching mission to an Eastern European Communist country.

It is expected that Graham will preach in four or five major cities in Poland, in addition to Warsaw, both in churches and open air meetings. His schedule will also include visits to factories, educational institutions and historic locations, including the Nazi Concentration Camp of Auschwitz.

Uniform Lesson

Success And Persecution

By Hardy Denham, First, Newton Acts 17:1-13

The lyrics of a popular tune states, "everything's going my way." Even though the song is delightful, people learn that not everything goes the way they want. Life is a strange mixture of success and sorrow, of progress and pain; of delight and disappointment.

This is true in the Lord's service. In doing the will of God a Christian experiences both success and hardship. Even though some forward strides are made, the servant of God has to cope with opposition and even reversal.

This Sunday's lesson focuses on Paul's ministry in the cities of Thessalonica and Berea. Paul preached in these cities during his second mission tour (Acts 15:40-18:22). Silas and Timothy were his companions in Thessalonica and Berea.

I. The Opportunity For The Gospel Verses 1-4

Jewish synagogues furnished Paul an excellent opportunity for preaching the gospel. The *modus operandi* of the apostle upon entering a city for the first time was to go to the Jewish synagogue if one was there. After all, the Jews were the people most prepared by a religious heritage to receive the Christ. Furthermore, since there were God-fearing Gentiles worshipping with Jews, the synagogue gave Paul a contact with the Gentile community.

There was a synagogue in Thessalonica, and "as his custom was" Paul went there (verse 2). The reference to three Sabbath days probably indicates only the tenure of service in the synagogue, not the length of the Thessalonian ministry. Paul made great use of the opportunity to preach in the synagogue. The word "reasoned" means to say completely. The heart of the message he proclaimed was the death and resurrection of Christ (verse 3).

The ministry in the synagogue was successful for people responded to the gospel (verse 4). There were some Jewish converts, but the majority of those who believed were Gentiles. God-fearing Greeks were Gentiles who had rejected paganism but who had not become Jewish proselytes.

II. The Opposition To The Gospel Verses 5-9

The greatest opposition Paul experienced throughout his ministry was

on the part of Jews. Paul had once been a champion of Judaism and energetically fought the spread of Christianity. However, those who had been his people became his enemies.

Jealousy was the reason for the opposition of the Jews (verse 5a). The Jews' argument with Paul was not theological but over methodology. They were content for Paul to preach Christ, but disagreed with his acceptance of Gentile converts apart from Judaism. Read Acts 22:1-22 to see this issue. Preaching Christ was no problem for Jews at the first, but the conversion of Gentiles apart from Judaism was (Acts 22:21-22).

Paul's Jewish opponents in Thessalonica rounded up the scum of the city and incited a riot (verse 5b). They took a man named Jason, probably Paul's host, to the authorities (verses 6-8). The indication is that the authorities did not consider Christians guilty of sedition, but nonetheless held

them responsible for disturbance of the peace (verse 9).

The charge brought against Paul and his company merits note (verse 6b). They were charged with turning the world upside down. Of course, the apostles were seeking to do just the opposite. The world was already upside down.

III. The Open Minds Toward the Gospel — Verses 10-13

Paul and his companions had to leave because of the riot in Thessalonica. The threat to life was so great that the men were sent away at night (verse 10a).

Arriving in Berea the apostles again went to the synagogue (verse 10b). The Bereans were judged to be of more noble character than people in Thessalonica. The reference doubtless concerns the Jews in Berea who were willing to investigate the scriptures (Old Testament) for themselves (verse 11). They heard Paul, then checked what he said with their Bible.

Life and Work Lesson

Judah—The Growth Of Concern

By Bill Duncan, Long Beach, First Genesis 37:26-27; 43:8-10; 44:30-34

"Though his beginning be but poor and low,

Thank God, a man can grow."

These words of Florence Coats point to a deep seated desire on the part of man and beast. It is a desire to grow, a striving to achieve. The plant reaches toward the sun; man "looks before and after and pines for what is not. Growth and fulfillment, a striving for maturity, this is the law of life. A poet asks, "Why stay we on the earth unless we grow?" The greater the man, the higher the aim.

It is possible that we shall not reach our aim; it is almost certain that we shall not go beyond our aim.

What changed Judah from one who was willing to sell his brother to one who would even die for a brother? Of course, the radical change was accomplished by his father's help. But, Judah himself grew both in grace and

knowledge of his God. One's spiritual growth can be shown by his personal development in concern for others.

The motive for selling Joseph as a slave was selfishness. Judah and his brothers wanted to get rid of the father's pet and the beautiful kid. At least they did not murder him. Many believe they left him in a pit and the Midianites found him and sold him to the Ishmaelites who sold him to the Egyptians. The result was the same—separation.

Later when the brothers go to Egypt looking for food, Joseph is in charge of the food supplies. In order to get Benjamin to come and visit in Egypt, he insisted that Benjamin come on the next trip for food. Judah loved his father and pledged to protect the young lad, Benjamin, if Jacob would allow him to go. The personal pronoun in addition to the verb puts a strong emphasis on his personal pledge.

The result of Paul's Berean ministry was twofold. First, there were conversions to Christ (verse 12). Whereas only "Some of the Jews were persuaded" in Thessalonica, "many of the Jews believed" in Berea. The latter were more open-minded when it came to the gospel. Second, the troublemakers in Thessalonica went to Berea and stirred up opposition there (verse 13). Again, Paul had to leave in haste, even though Silas and Timothy remained behind (verse 14). Paul's Jewish opponents were like barking dogs at his heels and he even came to call them dogs (Philippians 3:2).

The writing of this lesson commentary brings to an end the assignment given me. As a matter of personal privilege I take this opportunity to express my thanks to Editor Don McGregor for this writing opportunity, and to each reader for the genuine delight of being able to share these words about the Word with you.

Devotional Christian Fellowship

By Carl R. Nelson, Pastor, Pelahatchie Baptist Church

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ" (1 Jn. 1:3).



Nelson

Christian fellowship is wonderful and our lives are enriched and strengthened by it. John the Apostle invites us to participate in the fellowship that he and the others had experienced. He seems to be talking about something more than cokes and cookies after church; something more than fun and fellowship with one another.

He pictures Christian fellowship as fellowship the believer has with the Father and His Son Jesus Christ. What we enjoy and call Christian fellowship today falls far short of what John is talking about. It is important for us to enjoy being with each other, but the tie that binds us together does not exist apart from this higher type of fellowship that John says is POSSIBLE.

The apostle urges us to cultivate this fellowship with the Father and His Son so that we can experience the same fullness of joy that he and others have known.

This divine fellowship is possible but it has some PREREQUISITES. We cannot have this close walk with a holy God unless our lives are cleansed from our sins. The cleansing of our sins presents no problem to our Saviour because His shed blood is able to cleanse us from all sin. We must, however, admit our sins, confess them to the Lord and forsake them if we are to be cleansed. This cleansing must take place daily if we are to have a daily walk with the Lord.

John also tells us that we can have PROOF that we are in fellowship with our Lord... when we are walking even as He walked. It will be seen in our obedience to His Word and it will show up in our love for the brethren.



Tupelo Man To Work With Illinois Baptists

Rick E. Heironimus, minister of education and administration at Calvary Church, Tupelo, has been named director of leadership training for the Illinois Baptist State Association.

A native of Illinois, he grew up in the First Baptist Church at Litchfield. He will join the Springfield staff on July 1.

Heironimus is a graduate of Bradley University in Peoria, and earned the doctor of education degree from Southern Seminary.

He and his wife, the former Carol Lynett, have two children.

Before going to Tupelo in 1970, he held similar positions with Baptist Churches in Charleston, S. C. and Louisville, Ky.

Some folks have trouble naming a new baby. Others have rich relatives. — Times, Thief River Falls, Minn.